

THE  
CONGREGATIONAL MAGAZINE.

AUGUST, 1836.

REPORTS OF THE DELEGATES

OF THE  
AMERICAN CHURCHES

WHO VISITED

THE CONGREGATIONAL UNION OF ENGLAND AND WALES  
IN 1835.

MOST of our readers are aware, that in May, 1835, the Rev. Heman Humphrey, D.D. President of Amherst College, and the Rev. John Codman, D.D. of Dorchester, arrived in London, as the representatives of the General Association of Massachusetts, to attend the meeting of the Congregational Union of England and Wales; and that the Rev. Gardiner Spring, D.D. of New York, also visited us, as a delegate from the General Assembly of the Presbyterian Church in the United States for the same purpose, and that these highly esteemed brethren took their seats in that Assembly, and shared in its deliberations.

Having been deputed by public bodies in the United States to visit England, it was to be expected that they would communicate to the Christian public in America, in one form or another, the results of their visit. This they have respectively done, and as the statements of each are before us, we

shall frankly give them to our readers, and take the liberty, in the spirit of Christian love, to offer a few remarks on each.

Dr. Humphrey, after the custom of American travellers, has contributed a series of papers to the *New York Observer*, entitled, *Dr. Humphrey's Tour*. In No. 15, of that series, our excellent brother has given the following account of the meetings of the Congregational Union.

*"Congregational Union of England and Wales.*

"As the General Association of Massachusetts will doubtless, at their next annual meeting, expect a report from Dr. Codman and myself, of our visit and reception in our capacity as delegates to that Union; and as Dr. Spring will, of course, present a similar report to the Assembly of the Presbyterian Church, I shall say much less of its last anniversary, and of its general character and flourishing condition, than might reasonably be expected under different circumstances. I cannot do less, however, than to express the high sense which I

entertain of the intelligence, piety, fraternal open-heartedness of the brethren whom we met in the Congregational Library—the place of all their more important public meetings. It is a fine hall, and the library contains a very extensive collection of the best theological and miscellaneous works. This library belongs to the Union, and is subject to such regulations as experience has proved best calculated to answer the ends for which it was established. It is, I believe, annually enriched with considerable additions. It is here that the annual courses of lectures are delivered, on appropriate and important topics—whether previously selected or not, as is the case with the Bridgewater Treatises, I am not able to say. The first course was given by Dr. Wardlaw, of Glasgow, and constitutes his able and popular volume upon *Christian Ethics*.

"I need not say that the American Delegation was most cordially received by the Union, and that we had ample opportunities for reciprocating those christian salutations which they had sent to our ministers and churches the year before. 'Why,' they were ready to ask, 'was not this fraternal intercourse established years and years ago? Why did not *we* think of it? Why did not *you* think of it? What can be more fitting, than that churches of one common origin, holding the same articles of faith, and "seeing eye to eye," as we do, should keep open a wide channel for the free and warm circulation of all the holy sympathies of our religion? What if an ocean does roll between us? How easily is it crossed. We are but a few days asunder. Let us feel and act more as one great communion. Let us hear these greetings often from your lips, and you shall hear them from ours.'

"In our delightful intercourse with the Congregational Union, there were two cardinal points to which their enquiries were directed with peculiar interest, viz: the Temperance Reform, and Revivals of Religion in the United States. As all the business of the Union is necessarily brought into very narrow limits, to make the annual meeting harmonize with the other great anniversaries of the season, we could, of course, do no more than give general and condensed answers to those enquiries.

"This important Union is of recent

origin, and thus far more than answers the high expectations of our Congregation brethren of England and Wales. They feel stronger in the Lord, and in the power of his might, than they ever did before, because they are brought into more frequent and intimate communion. They find that they have many common interests, which call for mutual counsel and united efforts; and that without any sacrifice of the essential principles of independence, they can co-operate for the good of the whole. Their discussions, on several interesting questions which came up, were animated and fraternal. Differences of opinion there were, on some points, as there always must be, in so numerous a body, where independence of thought is regarded no less as a duty than a privilege. But I was delighted with the Christian spirit which pervaded all their deliberations. 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' How distressing, on the other hand, when they are so far from seeing 'eye to eye' and minding the same things; that one is 'for Paul and another for Apollos,' and they come together 'for debate and strife,' and bring along with them the spirit and tactics of rival parties in some great political contest!

"If in the transaction of business, and the discussion of grave and weighty questions, our brethren of the Union are not held so rigidly to the rules of *order*, as we are in our ecclesiastical bodies, they transact business with a good degree of dispatch, and they will undoubtedly unite in turning the screw a little harder, whenever they find themselves seriously embarrassed by 'too little regulation.' Delegates were present, both from the Independent churches in Scotland and Ireland, and there was manifestly a disposition, on all sides, to draw the cords of union closer between all the branches of Congregational independency in the United Kingdom. That this is true Christian policy, there can be no doubt. '*Divide and conquer*,' has always been the watch-word among 'the children of this world, who are wiser than the children of light.' Why should not churches of the same faith, though remote from each other, correspond so freely, and unite so cordially, and have such a perfect understanding on all points of importance, as to baffle

the wiles of their great adversary, and frustrate every hostile movement? There is no calculating how much the cause of Christ has suffered, for want of union and co-operation among his professed disciples.

*"Meeting at the Poultry Chapel."*

"At the meeting of the Congregational Union, as above stated, the American delegation had been favoured with the best opportunity for offering the Christian salutations of the ecclesiastical bodies which they represented, to their brethren in the ministry. But this was only a part of their errand. They wanted to salute the English churches too, in the name of the American churches. This privilege they enjoyed, to some extent, at a meeting specially appointed for the purpose, in the *Poultry Chapel*. This is a very large place of worship, in the heart of London, where the Rev. John Clayton ministers to a flourishing church and congregation. The chapel was filled to overflowing with members, male and female, from nearly all the Independent churches in the metropolis and its environs. It was 'a holy convocation'—a delightful interview. It was an hour of praise and prayer and warm fraternal greetings. The American delegation could not have desired a kinder reception. There was no cheering—no clapping of hands—such boisterous demonstrations of pleasure would have fallen upon every ear as a profanation of the place and the occasion. It was something infinitely better. It was that silent, listening, serious welcome—when eye meets eye and heart meets heart. To speak lightly of those brilliant assemblages in London, which I had no opportunity of seeing, would savour too much of affectation, although I might perhaps have obtained a glimpse of some of them, had I desired it. But I am sure that no royal levee could have given us any thing like the pleasure which we enjoyed in communion with our Christian friends on this occasion. How much like heaven to sing,

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

"Before our Father's throne  
We pour our mutual prayers;  
Our fears, our hopes, our aims are one;  
Our comforts and our cares."

Dr. Codman has published a small volume at Boston, entitled, *A Narrative of a Visit to England, by John Codman, D.D. one of the Deputation from the General Association of Massachusetts, to the Congregational Union of England and Wales.*

In the preface our amiable friend remarks:

"The fraternal intercourse that has recently been established between the Independent Churches in Britain, and the Congregational and Presbyterian Churches in the United States, has been the subject of sincere and cordial congratulation. The satisfaction with which the Deputation from the land of our fathers was received by the American Churches, is evident, from the readiness with which they reciprocated their proposals of union, by an immediate appointment of Deputations to represent them at the British anniversaries. The author of the following Narrative will ever esteem it among the high and valued privileges of his life, that he was selected by his brethren to take part in this embassy of love. It was not until the commencement of his homeward passage, when, for the first time, during several months, he had a leisure moment, that the thought occurred to him, that perhaps the people of his charge, and the different religious and benevolent societies which he had the honour to represent, might expect from him on his return, a brief account of his tour, and of his attention to the objects of his mission. He accordingly occupied himself during a moderate and very pleasant passage of thirty-five days, in drawing up the following Narrative, which immediately after his return he communicated to his people: and those parts of which that relate to the objects of his mission, he now takes this more public method to offer as a *Report to the Ecclesiastical Body*, and the different religious Societies, which he represented at the anniversaries in London, in May, 1835."

In the present article, we shall

only give to our readers Dr. Codman's account of the meetings of the *Congregational Union*; as we intend to take further notice of other matters in his amusing little volume in another paper.

*Meetings of the Congregational Union.*

"In the evening of Monday, May 11, the Rev. Dr. Spring preached at the Rev. Mr. Binney's, Weigh House Chapel, before the Congregational Union of England and Wales. A large number of Dissenting Ministers were present, and together with a very respectable congregation, listened to the impressive eloquence of the speaker.

"Dr. Spring's *element* is the *pulpit*. Few men in our own country, or in any other, can be compared with him in solemnity of manner and weight of matter. I was gratified to find that he was so highly and justly appreciated by a British audience. He preached repeatedly to great acceptance, and several of his sermons were, without ceremony, transferred by attendant stenographers into a weekly periodical called *The Pulpit*.

The text on this occasion was in Matt. xiii. 38. *The field is the world*. It was a missionary sermon, and though not particularly appropriate to the object of the Union, was well adapted to the service of the missionary week.

"Notice was given, at the close of the services, that the annual meeting of the Congregational Union would take place the next day, at the Congregational Library, Moorfields.—I accordingly attended with my brethren, the Rev. Drs. Spring and Humphrey, early on Tuesday morning. The Rev. T. P. Bull, of Newport Pagnel, took the chair at ten o'clock, and opened the meeting with prayer and a few pertinent remarks. After some preliminary business by the Secretaries, we delivered our credentials as delegates from the American Churches, and were received in the most respectful and cordial manner by the meeting through the Chairman. After our introduction to the meeting, a resolution was offered by Dr. Reed, and seconded by Dr. Matheson, expressive of the satisfaction of the meeting in our reception as representatives of the transatlantic churches, and was sustained with great and affecting interest. It devolved

on me to offer our acknowledgments for the fraternal and very gratifying welcome we had received, to express the satisfaction of the General Association of Massachusetts, in the intercourse which was now established between them and the Congregational Union of England and Wales, which had been for some time the subject of mutual correspondence, and to present the sincere and affectionate congratulations of my constituents to the ministers and churches represented on this occasion. After an address of about twenty minutes, which was very kindly received, I was followed by Dr. Spring. He gave an interesting account of the state of religion within the bounds of the Presbyterian church, and dwelt particularly on the subject of revivals, distinguishing between those that were genuine, and those that were spurious. While he gratefully acknowledged the signal blessings which the American churches derived from revivals of religion, he did not conceal the errors of doctrine which had crept in among them, and the dangers to which they had been and were now particularly exposed. His remarks were listened to with deep attention. Dr. Spring was succeeded by my colleague, Dr. Humphrey, who confined himself very much to a detailed account of the Temperance reformation in the United States. No one is more familiarly acquainted with this subject than Dr. Humphrey, and no one better qualified to advocate it. But it is deeply to be regretted that its importance is so little felt in Great Britain. There is a strange apathy on this subject among our dissenting brethren. Very few of them appear to be connected with Temperance societies themselves, or to encourage them in their congregations. The British and Foreign Temperance Society, which I have had occasion to mention more particularly in another place, appears to be supported principally by the members of the Established Church, and by the Society of Friends. At the anniversary of the Society, where Christians of all denominations ought to be found, I saw but one or two of those excellent dissenting ministers, whom it was my privilege to meet at the Congregational Union and on other occasions. I am persuaded that this neglect arises not from opposition to the Society, much less to the cause of temperance, but



from inattention to the subject, and from want of due consideration of the moral power which they possess, by their example, of checking the tide of intemperance and immorality, which threatens to inundate the land. So much time was taken up by the American Deputation, that little remained for the transaction of the ordinary business of the meeting, and for receiving communications from the Delegates from Scotland and Ireland, who were present on the occasion. I was, however, much interested in the brief statements made by the Rev. Mr. Brown, a venerable minister from Ireland, and by the Rev. Messrs. Wilkes and Cullen from Scotland, of the state of religion in their respective countries."

#### *Adjourned Meeting of the Union.*

"On Friday morning, I attended an adjourned meeting of the Congregational Union of England and Wales. Resolutions were offered of thanks to Dr. Spring, for his sermon delivered on Monday evening; and to present each of the Deputation with a copy of the Narrative of Drs. Reed and Matheson. These and other resolutions were supported by eloquent addresses from some of the most distinguished members of the body; among them, Messrs. James, of Birmingham, and Atkins, of Southampton; Dr. Redford, of Worcester; and Drs. Bennett, Fletcher, Morison, and H. F. Burder, of London. The subject of a continued deputation to the American churches was discussed. It was thought that it should not be more frequent than once in three years. A pastoral letter, which had been prepared by a committee chosen the preceding year, consisting of the Rev. Mr. Kelly, Dr. Raffles, and the Rev. Mr. Carruthers, was submitted to the Meeting. It was an admirable document, and reflected great credit on the author—the Rev. Mr. Kelly. It was proposed that a public meeting should be held at the Rev. John Clayton's chapel, in the Poultry, to give an opportunity for the members of the churches, and other friends, to hear addresses from the American Deputation; and Thursday evening, of the next week, was appointed for the purpose. The Meeting closed rather abruptly, in consequence of the impatience manifested to hear the missionary sermon by Dr.

Spring, the appointed time for which had nearly arrived. The annual meeting of the Congregational Union of England and Wales is composed of such ministers and members of Independent churches as may have been previously appointed, or may choose to attend. A book is kept at the door, where every one who enters the room enrols his name and place of residence. There is some want of order and system in doing business, which may be easily accounted for from the recent origin of the Union, and the inexperience of its members. But time and experience will correct the evil, and will lead to the adoption of a system of rules and orders, which will facilitate the transaction of business, as well as greatly promote the economy of time."

#### *Devotional Meeting at the Poultry Chapel.*

"The exercises were introduced with singing, and a very appropriate prayer by the Rev. Dr. J. P. Smith. The Rev. John Blackburn, one of the Secretaries of the Congregational Union, then read the commissions and testimonials of the American Deputation, and very kindly and affectionately introduced us to the meeting. I then ascended the pulpit, and addressed the audience for about twenty-five or thirty minutes. The situation in which I stood, as an accredited representative of the Congregational Churches of New England, the lineal descendants of a Puritan ancestry, who left the land of their fathers that they might enjoy, without molestation, the privilege of worshipping God according to the dictates of their own consciences, was one of no common occurrence; and the fact, that I should never meet that large congregation again, till assembled with countless millions at the judgment seat of Christ, affected my own mind in no ordinary degree. I poured out my heart in the presence of my Christian brethren and sisters, strangers indeed in the flesh, but united as I trust in spirit; and I felt in my own soul the vibration of a chord, which assures me of the sympathetic sensibilities of my audience. I was succeeded by my colleague, Dr. Humphrey, who occupied about the same length of time. His unaffected simplicity, his plain good sense, and his intellectual power, could not fail to convince the assembly that they were listening to 'an Israelite indeed, in whom there was

no guile.' The exercises were then relieved by singing, and prayer by the Rev. Dr. Fletcher. Dr. Spring made the concluding address in his usual solemn and impressive manner. He dwelt upon the responsibilities of British Christians in the present interesting period of the world, and urged, with great power, the duties of the people of God in both hemispheres, to unite together for the conversion of the world. The blessing of Heaven was then supplicated upon the services—and the Deputation, with their families, commended to the guidance and protection of the great Head of the Church, by the Rev. Dr. Burder. The impression left on my own mind by this meeting was such as time will never efface. It will remain associated with the pleasing recollections of my visit to the churches in the father land, as long as 'life and being last, or immortality endures.'"

Dr. Spring has contented himself with preparing a document, for the use of the General Assembly, which has been printed as follows:

*"To the Moderator of the General Assembly of the Presbyterian Church in the United States of America, convened at Pittsburgh in May, 1836.*

"The undersigned received an appointment of the General Assembly for the year 1834, to be their delegate to the annual assembly of the *Congregational Union of England and Wales*, holden on the 12th of May, 1835. This Union was established in the year 1830, for the purpose of combining and extending the influence of the Congregational Dissenters throughout the British empire, by the cultivation of those fraternal feelings, and those literary and ecclesiastical interests, which give efficiency to every denomination of Christians by whom they are assiduously cherished; and especially by exhibiting the results of the 'voluntary principle in the support of religion, when contrasted with the religious establishments of the church, as sustained by the powerful arm of the English law.' The churches of this Union are literally and in every sense of the term, *Independent churches*. The Union itself possesses no authoritative or judicial rights; but simply as brethren in the common

faith, as decided supporters of Evangelical and Congregational non-conformity, meet together for the purpose of strengthening one another's attachment to the great principles of their Christian profession, and promoting the spiritual kingdom of their divine Lord.

"It was the *fifth* annual assembly of this Association, which your delegate had the opportunity of attending, and under circumstances that demand the devout acknowledgments both of British and American Christians. The Assembly was composed in a manner somewhat different from any of the religious associations in our country; and consisted, not of delegates from local associations, but of such individual ministers and laymen, scattered throughout the empire, as found it convenient to attend. There were present *one hundred and forty-three* ministers, and *forty-eight* laymen, a large majority of both from London and its vicinity. These, together with one delegate from the Congregational Union of Ireland, two from that of Scotland, and three from the American churches, constituted the assembly.

"An introductory service took place on the evening immediately preceding the annual meeting, at which a sermon was delivered by your delegate, to a large and respectable audience convened in the Weigh House Chapel. After organising the meeting on the following day, the annual report of the committee for the preceding year was read and ordered to be printed, and the officers and committee were appointed for the ensuing year, with power to add to their number. The Rev. Drs. Reed and Matheson, the respected delegation from that body to the American churches, were then called upon for the report of their visit to your Assembly and to the Associations of New England, which was presented in the form of a printed narrative, at the same time referring with great satisfaction to the reception they had met with in the United States. The credentials of American brethren having been laid on the table, they were successively introduced to the Chairman, received from him the right hand of Christian fellowship, and subsequently addressed the meeting. The Rev. Dr. Codman, with great courtesy, presented the salutations of the American churches; the Rev. Dr. Humphrey communicated to the meeting a detailed account of the progress of *Romanism* and

the Temperance cause in this country; while your delegate presented an outline of the existing condition and prospects of the American church, both in its favourable and unfavourable aspects. For the manner in which this service was performed, and received, your delegate may be pardoned for referring the General Assembly to printed documents on the other side of the water. The same course of proceeding took place in relation to the deputations from the Irish and Scottish churches.

"The Union then turned their attention to a topic which indicated the impoverished state of the Congregational Dissenters in the realm; and that was the accumulated amount of *debts on their chapels*—at the same time instructing their committee to ascertain the aggregate, and to recommend such measures as in their judgment may relieve them of this burden.

"A valuable and appropriate circular was then proposed, and approved by the Union, and addressed to their churches, a copy of which the Secretary of the Union engaged to transmit to your delegate; but which has not as yet been received.

"The Union also received, and authorised the publication of a Congregational Hymn Book, which had been prepared and presented by a committee appointed for that purpose, with the view of securing greater uniformity in this part of their religious services.

"They also resolved, 'That earnestly desiring to hold communion with their Evangelical brethren, in France, Switzerland, Holland, and Germany, on the same conditions as they have established edifying fellowship with the brethren in Scotland, Ireland, and America, they request the committee of the Union to make such inquiries on the subject, as may lead to the speedy accomplishment of such Christian intercourse.'

"Though your delegate was invested with no power to negotiate on such a subject, yet it became apparent that *some understanding must be had* between the Union and the American churches, as to the frequency of the interchange of delegates. It will at once be seen, that something in the form of negotiation was indispensable from the nature of the case. The annual delegation was obviously too frequent—and was as obviously undesired

by our transatlantic brethren. In the view of all who considered the subject, the end to be accomplished was not sufficiently important to justify either the time or expense of such an arrangement. And your delegate *could do neither more nor less*, than to pledge his influence to give effect to the following resolution, adopted unanimously by the Union:

"Resolved, That highly appreciating the many benefits that have resulted from the interchange of delegates between our churches and those of the United States, this body will attempt to secure the renewal of the advantages and pleasures which have been enjoyed in both countries, through the interchange of deputations this year, by a reciprocal visitation to the churches of England and America at least once in *six years*.'

After the thanks of the meeting had been presented to the Committee and Secretaries of the Union for their disinterested and valuable services during the past year, and also to the Chairman of the present meeting, the assembly adjourned.

"The churches connected with this Union cannot be said to be in a flourishing condition. They are still an *oppressed people*, and labour under disabilities and reproaches which they must probably feel for a great while to come. Our forefathers did well to choose the perils of the savage wilderness in preference to the depressions and degradations which are, even to the present time, consequent on dissent from the church of England. The engrossing topic, the all-absorbing subject with the Dissenters of Britain, is the question of *political reform*, and the consequent extent of their religious rights. At the distance of three thousand miles, enjoying religious liberty to its fullest extent, dependent on no resources of the state, and courting no arm of power, we who have so long known the blessings and the political prosperity of an entire separation from the civil government, know not how to sympathise with our beloved brethren in the 'father land.' And the most melancholy consideration is, that their present solicitude for ecclesiastical liberty, their incessant struggles with 'the powers that be,' their perpetual excitement and feverish sensibility, are preying upon their spiritual health, are enervating their moral power, are wasting the strength

and marred the beauty of that spiritual kingdom to which, even in days of severer trial, they have been so successfully devoted.

"All which is respectfully submitted by the Assembly's humble servant,

"GARDINER SPRING.

"*New York, December, 1835.*"

We are sure that every member of the Congregational Union will be pleased to perceive from these documents that our honoured brethren were gratified by the reception they met with. Delegated by the American Churches, we felt that they had claims upon our affection and confidence; and it is only just to state, that "the men and their communications" fully sustained our expectations; their courteous and fraternal manners endeared them as brethren, whilst their statements excited living sympathy and devout gratitude, and called forth in the bosoms of thousands the holiest emotions of Christian fellowship.

It is obvious that the utility of the recent and of future delegations must greatly depend on the frank and faithful remarks which the brethren employed therein, feel it to be their duty to offer upon the state of the churches in both countries, and for which delicate but useful task, intelligence, experience, and piety, are the best qualifications. The British Deputies to the United States have recorded with freedom their impressions respecting the present state of the churches in America, and their remarks have been widely circulated amongst them, and will, doubtless, suggest many subjects of solemn reflection to our brethren in that country. Some of them will appear to their enlightened consciences worthy of deliberate and prayerful attention, whilst others may be found to be the results of imperfect information and

premature judgment; but all will be regarded as the remarks of upright and holy minds, seeking only to promote the best interests of the churches to which they refer.

Such, we conceive, is the case with the Reports before us, and in such a temper do we wish to offer a few remarks, either in the way of concession or explanation, with all seriousness and integrity, as we may think their statements require.

It is a matter for congratulation with the friends of the Congregational Union, that all our American brethren perceive the utility and importance of that association, while at the same time they bear witness to the fact, that no attempt is made by it to interfere with the individual rights of ministers or churches. In fact, they all observed that it requires more system in its constituent parts, and greater order in its united deliberations; and we trust that our brethren will take good Dr. Humphrey's gentle hint, and "turn the screw a little harder," that we may enjoy the advantages which systematic arrangements invariably secure.

On the subject of temperance, our brother, Dr. Codman, will allow us to remark, that it is not safe to rely too implicitly upon the extreme statements made by the advocates of any measure, however important. We have read quotations from the speeches and reports of the advocates and committees of American Education, and Home Missionary Societies, from which some of the advocates of ecclesiastical establishments in this country have found it convenient to infer "the religious desolations" of America, whilst we have regarded them as only the natural result of an exclusive attention to the existing evils, which are always magnified by that benevolence which seeks

their mitigation. This is the case in reference to the temperance question. The advocates of that reform talk of "the tide of intemperance and immorality which threatens to inundate the land," and doubtless direct the attention of every stranger to the gin palaces of the metropolis to justify their alarm. It is, doubtless, bad enough, that there are nearly five thousand such nuisances within our metropolis; but a century ago, when its population was not *half* its present extent, there were *twenty thousand shops* in which spirituous liquors were sold at so cheap a rate, that they could exhibit the loathsome inscription, "Drunk for a penny—dead drunk for two-pence, and clean straw for nothing." Now this change, of course, cannot be attributed to the influence of Temperance Societies alone, because their establishment in this country is but of very recent date. There are multitudes of holy ministers amongst us who would attribute it rather to the ordinary influence of divine truth upon the public mind, and who are disposed to trust to its efficacy as the great corrective of all evil, rather than to the expedient of a *test*, which we know they conscientiously regard as questionable and unscriptural, and as likely to ensnare its subjects, and to lead, if fully carried out, to monkish austerities. There are, however, a far greater number of Congregational ministers interested in favour of Temperance Societies than Dr. Codman has been led to suppose, and the small attendance of them he observed at the anniversary meeting at Exeter Hall, might, perhaps, be accounted for on principles altogether apart from the *object* of the institution.

Dr. Spring has been led to make several statements, which call for some friendly explanations and corrections.

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He is not correct in supposing that a large majority of the ministers and laymen present at the meeting of the Union were from "London and its vicinity." There were present on that occasion ministers and other gentlemen from twenty-four counties of England, besides Middlesex; and an examination of the list will show that the majority was formed of brethren from all parts of the kingdom. Our excellent brother is equally in error to suppose, that the attention given by the Union to the subject of their *chapel debts*, "indicates the impoverished state of the Congregational Dissenters," and that those burdens are "accumulated." He may have heard some of our brethren employ strong terms upon that subject in the warmth of the discussion, but we are happy to inform him and his brethren, to whom that report was presented, from documents now before us, that the Congregational Churches expend every year, for the spread of the Gospel at home and abroad, exclusive of the expenses attendant upon their own worship, a sum which would discharge the whole of their chapel debts throughout the empire; and that happily their existence is in no way attributable to the "impoverished state" of our denomination, but to the want of that more complete organization which it is one object of the Congregational Union to secure. Instead of our debts "accumulating," they are constantly diminished: the poor Congregational Churches of Wales have well nigh cancelled theirs, which three years ago amounted to £30,000, while in every district splendid instances of liberal and successful effort for that object are constantly occurring. We possess, as a denomination, a large number of commodious chapels, erected not by grants from the state, wrung from reluctant

contributors; nor in the way of trade, by the united purses of speculating builders; but by the spontaneous liberality of congregations, who "love the habitation of God's house, and the place where his honour dwelleth;" and we account it a favourable indication of the healthy religious feelings of any people who will make liberal sacrifices for such a purpose.

To the last and most important paragraph of our honoured brother's report we must now address ourselves. He states "that we are an *oppressed people*," and still "labour under disabilities and reproaches." We blush for our countrymen, especially for our Christian countrymen of the Episcopal Church, whilst we acknowledge the truth of the statement, and our American friend knows not one half of the petty and vexatious means that are put in operation to oppress our people. A spirit of High Church and Tory exclusiveness has been raised, which at the present hour is employed to lessen the influence, or to pervert the principles of every individual in the middle and lower classes that is connected with our churches.

Tradesmen are threatened with the loss of custom, tenants with the loss of occupation, and even the pauper with the loss of charity, if he continue to attend the despised conventicle. But these are only the under currents that set in against us—they are not seen by the public, and are only felt by the humbler individuals, or the little communities against which their force is principally directed. Besides these there are the prejudices which are openly cherished against us. Prejudices which exclude us from the Universities of our country, and fill with shouts of execration their halls of convocation at the mention of our names; aye, and

which even persecute with untiring malignity the men who have had the equity and manliness to advocate our claims. We are an *oppressed* people. The influence of the aristocracy is combined with that of the hierarchy against us. The peers and landed gentry are not ashamed to insert clauses in the leases of their tenants, which forbid meetings for prayer or preaching to be held on their estates, whilst the fact that a man of intelligence and wealth is a dissenter, forbids his introduction to the society of his equals, and till within a few months was considered a reason quite sufficient to exclude him from the magistracy.

Dr. Spring says, that the happy religious equality of his own countrymen is such, that they know not how to sympathize with their beloved brethren in "the father land." We believe it, and on that very ground we entreat our brethren not too hastily to judge of the state of our churches on account of the politico-ecclesiastical struggle in which they are now engaged. He mistakes, when he describes it as "a question of political reform." On that subject much diversity of opinion prevails amongst us. Nor is it a question of party that excites our concern; but, to adopt the happy language of our amiable and learned Doddridge,—“We are concerned for this interest, not merely as the cause of a distinct party, but of honour, truth, and liberty: and I will add,” says that candid man, “in a great measure, the cause of serious piety too.” This is a question then, about which our churches pray as well as struggle, and by which we are bold to affirm their moral power is not enervated. Our excellent brother refers with commendation to the circular Address of the Union, which he heard read, but a copy of which he had not



received when he penned his report. We beg to call his attention to a passage in that Address upon this subject, which will convince every dispassionate reader, that the whole contest is, with us, one of principle, and which we are anxious to maintain in the spirit of our Lord and Master.

"The recent changes which have been happily effected in our country, the examination to which principles rarely brought under public discussion hitherto have been subjected, the inquiries which long established institutions are now undergoing, and the effects which, according to the different apprehensions of men, are anticipated from these causes on the interests of true religion, impart extraordinary and unusual importance to the events which are passing around us, and render it impossible for us as men, and still more as Christians, to regard their probable results with insensibility. The views entertained by us on ecclesiastical matters, derived from those scriptural principles to which we have been long and conscientiously attached, do not suffer us to be merely calm spectators of the scenes in which we move, but place us under sacred obligations to give publicity to what we honestly believe to be the will of Christ. In defending our own convictions of truth, or in seeking their wider dissemination, we ought never to forget that the glory of our Divine Redeemer, and not party or sectarian objects, is the end which we are bound to keep in view, and that it can only be promoted in the spirit of kindness. We cannot expect success, unless we speak the truth in love, and carefully attend to the apostolic exhortation,—*'Let all bitterness and wrath and anger and evil speaking be put away from you, with all malice.'* Whether, indeed, we regard the honour of Him whom we profess to serve, our own spiritual advancement, or the influence we possess, and which we are under a solemn responsibility to preserve, and exert for the good of others, the avoidance of every unbecoming and intemperate procedure, must present itself as a most sacred and primary duty. Considering, too, the misapprehensions which extensively prevail respecting our principles and designs, we must not esteem it strange, if we are

wrongfully accused of what we abhor, even by those whose Christian excellencies we admire, and whose unquestionable devotedness to God we are desirous to emulate. Remembering our own exposure to similar mistakes, and the forbearance due to the unintentional errors of good men, let us answer these accusations with meekness of wisdom, and practically refute them by the holiness of our lives, and by our ready consecration to every work of faith and labour of love. If, unhappily, defamation and slander must be brought into the contest, while we unfeignedly deplore it, let us cheerfully prefer rather to be the objects against whom it is directed, than the parties by whom it is employed. We require not these weapons, even were it lawful to use them; ours should be the high and holy bearing, in harmony with the truth of Christ which we seek to vindicate, and with the purity and the peace of the universal church which we labour to promote—the manifestation of an open and unflinching adherence to the revealed will of God, mantled by the humility of penitents, and softened and adorned by that charity which is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. We shall thus show that we understand our profession, and estimate its claims."

Our honoured brethren must excuse the length to which we have extended these remarks, but the fact is, that the controversy against us is carried on with such an utter disregard of truth and charity, that we may expect to hear Dr. Spring's testimony quoted against us, and his name employed to sanction the often repeated allegation, that our churches are in a declining, if not in a ruined state. Would to God that they enjoyed a far higher degree of spiritual prosperity than they at present possess; but as our honoured friend had referred to the former days of our history, as if they were better than these, we can assure him that there never was a period when our churches were more numerous, consistent, and zealous, than at the present period; and if the instruction of the igno-

rant at home, and liberal efforts for missions to the heathens in foreign parts—if a growing anxiety for a learned and a holy ministry, and for the scriptural instruction of the people, be signs of spiritual health, we bless God that we possess them amongst us in an unprecedented degree—and while there is much to deplore, and much to correct and improve, yet, when we calmly realize the state of our denomination under all these disadvantages, we are not discouraged,

“Nor bate a jot  
Of heart or hope, but still bear up and steer  
Right onward,”

assured, that if we enjoy not the calm of that pacific ocean on which the ark of the American church securely reposes, that we are helping to pilot the British churches from amongst those dangerous shoals and stormy breakers that now surround them, towards that haven where they shall ride in

security amidst tranquil waters and beneath an unclouded sky.

And, in conclusion, we will add, that if our American brethren are thankful to God that their fathers fled from their native country to find ecclesiastical repose on the rocky shores of the Atlantic, we feel no less cause for gratitude that our progenitors tarried at home, to protest against tyranny in church and state, and to assist in that extraordinary work of national regeneration which has been gradually advancing amongst us since the revolution, and which will, by the mercy of Heaven, terminate, not only in the evangelization of these fair islands, but in the establishment of justice, liberty, and true religion throughout the vast dependencies of the British crown, persuaded as we are, that but for their influence civil freedom and spiritual religion would have been sacrificed at the shrines of political tyranny and ecclesiastical domination.

#### PROFESSION REQUISITE TO INFANT BAPTISM;

READ TO THE GLOUCESTERSHIRE ASSOCIATION OF CONGREGATIONAL MINISTERS  
ASSEMBLED AT RODBOROUGH, APRIL, 1836.

THOSE Christians who differ from us respecting baptism, very generally confound this ordinance with the Sacrament of the Lord's Supper, and teach that the *same qualifications* are required by the Word of God of those who are about to be baptized, that are demanded of those who come to the Lord's table. But if we allow revelation to be our guide, it will require no very deep research to discover that the same requisitions were, by the apostles, never demanded of those who partook of these different sacraments. “Let a man examine himself, and so let him eat of that bread and drink of that

cup,” is the apostolic injunction respecting the Lord's Supper, which we must believe was always acted upon as a sacred direction received from the Lord Jesus himself. But it is not said, “let a man examine himself, and so let him be baptized;” and the apostles, knowing that they had received no such injunction from heaven, baptized those who expressed a wish to receive instruction in the Gospel, before the religion of the candidates, if they were really converted, had time to furnish those data which the examination referred to required. The religion of the three thousand was allowed but a few

hours to develop itself ere the multitude was baptized, and the jailer and his family were baptized the *same hour*, and therefore what criteria for self-examination could these persons have in so short a period? "By their fruits ye shall know them," is our Lord's direction to enable us to decide respecting the piety of others; and to prevent our being hasty in our conclusions, he has added, "Judge not according to the appearance, but judge righteous judgment." But, with two or three exceptions to be mentioned and accounted for hereafter, all the persons whose baptism is recorded in the New Testament partook of that ordinance before their hearts could furnish the requisite data for self-examination, or their lives yield the fruits meet for repentance, and, therefore, in admitting them to this sacrament, the apostles had nothing but "the appearance" (or, *κατ' ὄψιν*, face) by which to judge.

Let us inquire a little into the design of baptism as intimated to us in the New Testament, and we shall at once discover that the qualifications demanded ought, in the very nature of things, to be different from those requisite to a worthy participation of the Lord's Supper. It can be most satisfactorily proved from the Word of God, that the design of baptism was, by a solemn ordinance, to introduce persons to the school of Christ, that they might receive those instructions which were likely to produce genuine faith and repentance, and therefore was *prospective*, rather than otherwise, respecting the character of the candidate; but he who partook of the Lord's Supper was to do it "in remembrance of Christ," was to "discern the Lord's body," and to "examine himself," and, consequently, must have been already

intimate with the Saviour, well instructed in the doctrine of atonement, and experimentally acquainted with its influence on his heart. And as these qualifications included a *retrospective* view of the character of the participant, they required that some time should be spent in the school of Christ, in order that "his spirit might be tried."

The different baptisms recorded in the New Testament, and the expressions used respecting that ordinance, will prove that it was *prospective* in its design.

I. Let us look at the baptism of John, and the sacred narrative will inform us that Jerusalem and all Judea went out and were baptized of him in Jordan. Now although some may not admit that these words are to be taken literally, but that a very great reduction must be made for the hyperbolic expressions used by the inspired narrator, yet all must allow that the number of John's disciples was very great. For it would leave no small stigma upon the divine record to suppose that such hyperbole was employed to represent an insignificant band of persons. The disciples of John then were very numerous, yet no one would have the temerity to assert that they were all converted characters. But if not converted, why did he baptize them? The Baptist himself shall furnish an answer, and his reply will most satisfactorily explain the design of baptism. "I indeed," says John, "baptize you with water unto (or *for*) repentance." Here then we have the design of this ordinance fully set before us; the people were baptized, not because they had repented, but *unto* or *for* repentance, and in consequence of this its design, the baptism of John is repeatedly called the baptism of

repentance. We find also that those who were baptized of John, were called his disciples or scholars. By this ordinance they were separated from the rest of mankind and solemnly introduced to the school of John, that they might be instructed in those truths that were likely to produce repentance and reformation of life.

II. Inspired history informs us that "Jesus made more disciples than John." "Behold," said the Jews, "the same (Jesus) baptizeth, and all men come to him." If then the disciples of John were very numerous, the disciples of Jesus were much more so; but, nevertheless, we have no reason to conclude that they were pious persons. The preaching of Jesus and his disciples was substantially the same as that of John. They all preached repentance, and the baptism of each was *unto* repentance; there might be more of gospel light, and more inducements held out by Jesus and his disciples than by John, yet all that was essential to salvation was taught by the Baptist, whom Jesus himself calls the greatest of the prophets. But we have no evidence that the multitudes baptized by the direction of our Lord were pious persons, if so, how came it to pass, that at the ascension of our Lord the church in Jerusalem consisted of only a hundred and twenty persons? If the numbers baptized had been as decided characters as Baptists would have us believe, how was it that so few acknowledged Christ until after the day of Pentecost? We are warranted, from the facts recorded, to conclude that the baptism of Christ was a solemn initiation to discipleship, that the multitude might be instructed in those doctrines which were adapted to produce repentance, &c. Their sepa-

ration from the world by baptism also marked them as the scholars of Christ, and put them under a solemn obligation to attend on our Lord as their teacher.

III. The practice of the apostles, after the day of Pentecost, furnishes the same evidence, that the ordinance was only initiatory to the Christian school. Our Lord directed that his disciples should baptize "*unto, or for, the name of the Father, the Son, and the Holy Ghost;*" and the apostles, we afterwards find, baptized *unto, or for, the name of Jesus Christ;*" "*unto remission of sins;*" "*unto Jesus Christ, and unto his death;*" "*unto one body,*" &c. &c. Now in each of these places the same preposition, *etc.*, is used. This term is doubtless derived from the verb *ew, eimi*, to go, and very generally has the idea of approach or progression to some place or object, and often refers to the design or end for which some action or performance was undertaken or accomplished, and, therefore, may be rendered by the words *unto* or *for*. Persons then, baptized for the name of the Father, the Son, and the Holy Ghost, were baptized that they might be instructed in the name, or *character*, of each person of the Sacred Trinity, as the best means of producing repentance, faith, and a holy life. They were baptized *for* remission of sin; *for* the death of Christ, or *for* the crucifixion and mortification of sin; *for* one body, that they might be instructed in the sacred truths through which all these objects might be obtained. God's people, St. James informs us, are begotten, or regenerated, by the word of truth, and, therefore, the likeliest way to produce the new birth was to initiate people, both young and old, to a school in which they would be *grounded*

in the truth, and might, as a consequence, be *rooted* in the same. The most probable way of causing the roots of a plant to strike, is to place them in the ground. From the text referred to then we come to the grand conclusion, that there was but "one baptism." The terms used may have been various; one called it baptism *for* repentance; another baptism *for* Christ; for the Father, Son, and Holy Ghost; for the name of Christ; *for* Christ's death, or the mortification of sin; *for* remission of sins; *for* one body or Christian unity; still, whatever was the phraseology employed the baptism was *one*, and the benefits contemplated were rather prospective than already possessed. Persons, whether infants or adults, were by baptism introduced to the school of the Son of God, that they might be catechized in the truth, and become acquainted with the way of salvation. And if we duly consider the characters of the persons baptized by the apostles, we shall find these sentiments most fully established. Of the thousands whose baptism is mentioned in the Scripture, no evidence is furnished from the *previous* characters of the candidates, that a single individual was converted. It is true there are a few instances on record, which may suggest to us that the persons were partakers of grace, but then the evidence is supernaturally supplied, or obtained *many years after* these believers were impressed, and therefore was not gathered from the fruits of piety yielded *previous* to baptism. Philip must have felt little doubt respecting the conversion of the eunuch, but then he came to this conclusion from divine intimation, rather than from the life of the Ethiopian stranger, with whom his intercourse was only that of a few

hours. He is said to have asked him "If he believed with all his heart;" but then the whole verse (Acts viii. 37) is allowed to rest on the *same* difficult authority as 1 John v. 7. Besides, if the verse is genuine, and the eunuch did say that "he believed Jesus Christ to be the Son of God," still there was only his bare assertion, unsupported by his life and experience. The marvellous appearance of Christ to St. Paul, and of the angel to Ananias, must have satisfied any one that God was at work; but then this evidence is the result of divine communication, and not obtained from the fruits of Paul's faith and repentance. On Cornelius the Spirit was poured out before baptism; but this occurrence was so unusual as to astonish St. Peter himself. On the day of Pentecost that apostle had preached that the Spirit would be given *after* baptism; and on the Samaritans the Holy Ghost was poured *after* baptism; the case of Cornelius, therefore, was unusual, and doubtless occurred to silence the inveterate prejudice of Peter. "The Lord opened the heart of Lydia," but then this is mentioned by St. Luke many years after her life had demonstrated the fact. And the evidence before the writer of the Acts of the Apostles was very different from that which St. Paul possessed on the day of her baptism. With the Scripture narrative before us we may have little doubt respecting the conversion of the three thousand, but then we come to this conclusion from the testimony of St. Luke, who wrote their lives thirty years after their conversion. Thirty years *after* their baptism, St. Luke asserts that they "continued in the apostles doctrine and fellowship," and we therefore conclude they were converted. But the question is not,

What evidence had St. Luke before him, thirty years after the day of Pentecost, when he wrote the Acts of the Apostles? But, What evidence had the apostles before them *three hours* after these people were awakened? And if we bring the argument to this its proper position, we may then maintain that the three thousand were baptized before their faith and repentance could yield those fruits which would be indubitable evidence of conversion. The conduct of the apostles, therefore, can never be reconciled to the sentiment maintained by Baptists, "that faith and repentance were, in primitive times, deemed essential to baptism;" for had this been the case, the baptism of the Samaritans, and of the three thousand, &c. would have been deferred as long as the baptism of converts is suspended by Baptists in our own times. The practice of the apostles, and the sentiments attributed to them by those who reject infant baptism, are therefore at utter variance; but supposing, as the word of God teaches, that they baptized persons not because they had repented, but *for* repentance; not because they had received the Holy Ghost, but that they might be baptized with that divine influence of which the ordinance to which they submitted was the type, then all is plain, and a sufficient reason is furnished for their baptizing persons and their households on the same day and same hour in which they had first heard of Christ. These sentiments may be further confirmed from the character which the New Testament gives to the Ephesian, Corinthian, Galatian, and other believers. Of the Ephesians, as well as of the Samaritans, it is recorded that they were baptized *before* they received the Holy Ghost. They were bap-

tized *for* repentance by John, and *for* the name of the Lord Jesus by St. Paul, and indeed the whole narrative proves to us that they were but very imperfectly acquainted with the Redeemer or with the Holy Ghost at the time of their baptism. It is probable that modern Baptists would not have baptized one of them. The character of the Corinthian disciples, as gathered from the epistles of St. Paul, exhibit such a mass of what is opposed to the Gospel, that although all had been baptized we must fear that many of them were not converted, a fact which is only compatible with what has been advanced, that they had been baptized *for* repentance and remission of sins. And their being thus introduced to the church gave the apostle an opportunity of expostulating with them in the strongest terms, and we have reason to believe, from the tenor of his second Epistle, that his exhortations had not been in vain, proving, in a most satisfactory manner, the advantage they derived from having been introduced to this spiritual discipline by baptism. The description of the churches of Galatia, as given us by the Holy Spirit, can be accounted for only on the principles already stated. All these persons had been baptized *for* Christ, and by profession had put him on, or assumed his name, and were called Christians, as the professed disciples of Plato were called Platonists, and yet many of these Galatians appear to have been destitute of the Spirit of the Son of God. Still their introduction to the school of Christ brought them within the reach of those instructions and corrections which were most likely to render them sound in the faith and exemplary in their deportment.



To what has been said, may be added several texts, whose phraseology intimates that baptism preceded conversion. Such are the following: "Except a man be *born of water and the Spirit*." "Go and make scholars of all nations, baptizing them *for the name of the Father, &c.* and teaching them to observe," &c. "But ye are *washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God*." "According to his mercy he saved us by the *laver of regeneration and the renewing of the Holy Ghost*." "Christ loved the church and gave himself for it, that having cleansed it in the *laver of water, he might sanctify it by the word*." "The Antitype to which, is baptism—which saveth us," &c. In each of these texts we perceive not only a reference to baptism as preceding conversion, but also the same kind of saving instrumentality ascribed to it which is attributed to other means and ordinances of divine appointment.

Thus, from a general review of the word of God, we may conclude that the design of baptism was, by a solemn ordinance, to introduce the ignorant and unconverted to that course of religious instruction and discipline which was likely, through the divine blessing, to produce "repentance toward God and faith toward our Lord Jesus Christ."

We also perceive that the only profession required was a desire to be instructed in the Gospel; and if adults were admitted on these terms, much more may children be received to be trained up in the nurture and admonition of the Lord. As the Gospel is "the quick and powerful word" which God employs in converting the heart, and according to which the regenerate character must be formed, what so important as that the minds

of children should be early and thoroughly stored with this incorruptible seed, so that both the church and parents should, as soon as possible, be impressed with the importance of nursing the young for the Lord? In the primitive church this was duly attended to, hence they had both the *κατηχημενοι*, and the *κατηχηταις*, both the catechised and the catechist, Gal. vi. 6; and *teachers* were deemed quite as important as pastors or bishops. To receive this instruction, it was deemed important to admit every branch of the household, and parents and their families entered the school of Christ by the same ordinance. The *households* of the New Testament admitted to discipleship, mean families: the word *house* in the Old Testament means family, including infants or adults, except in those places in which the *context* limits the signification; and, of course, where the context does not limit the term, it must be taken in its unlimited and general acceptation. Baptists, if they baptized a household or family, and published to the world that they had baptized a man and his household or family, would be sure in the context to qualify the term *family*, being fully aware that unless they did so, their limited sense of the word would not be adopted by one half of their readers, indeed by none who understand enough of language to know that the conventional meaning of a word cannot be taken in preference to its general signification, unless the writer shall distinctly state that he uses it in a limited sense. Families then were baptized by the apostles, and all required to their admission was that the head of the household should express a willingness to be instructed in the Gospel. On these same terms also proselytes and

their infants were admitted to the Jewish church by circumcision, and every qualification that the New Testament allows us to demand of parents who offer their children for baptism now, is a desire to have their children brought up as scholars of the Son of God.

We have seen that the design of baptism, as revealed in the word of God, sanctions the early reception of children to discipleship, and a few further considerations may show the importance of this early admission.

1. It is the duty of every parent to acknowledge God in all things, and in a particular manner to dedicate his children to him as the universal parent. And this duty, it must be remembered, is not at all limited or lessened by any moral disqualifications in the human family. The Jews were taught to acknowledge God as the giver of all things; and even the firstling of an ass was to be redeemed by a lamb, or to have its neck broken; and if Jehovah was thus to be honoured respecting even the meanest of the beasts that perish, how much more ought the immortal offspring of man to be dedicated to Jehovah, and brought up in the nurture and admonition of his Gospel. And who is there, we would ask, that has so much need of being solemnly reminded of this duty, as the irreligious and the careless? Pious parents, we would hope, whether they have their children baptized or not, dedicate them to the Saviour; but beyond these, alas! there is an immense multitude that have much need of being reminded of their duty in a manner more solemn and personal than in the common addresses from the pulpit, and what so suitable to effect this as the solemn ordinance of infant baptism. We have not the shadow of a doubt but the ob-

servance of this sacrament, when duly explained and enforced, has led thousands to reflection, to watchfulness and prayer, and encouraged them to supplicate, both for themselves and children, the baptism of the Holy Ghost; and when its duties have been observed, has been the salvation of multitudes.

2. The time also is peculiarly adapted to serious impressions. Both parents have now fresh mercies for which to be grateful. The husband has the partner of his affections restored to him; the wife and mother is raised up to bless her household; and a new being has sprung into existence to be the object of their most anxious solicitude, and who has elicited a new class of sensations and feelings to which all but parents are strangers; and if either or both parents are removed, then how important is it to dedicate the orphan to him who is the "father of the fatherless." Never were "the powers of the world to come" felt to such a degree, by either parents or guardians, as when standing at the baptismal font, and contemplating the little immortal, who, like themselves, is a candidate for eternity, and whose everlasting bliss or torment is so closely connected with their own character and conduct. Never did they feel so much of their incompetency for the duties involved in the term parent, and their need of divine grace to enable them to train their children for heaven. What a time is this to remind them of the design of their own baptism, and to inquire whether they have yet received the Holy Ghost; to show them the importance of studying the Gospel themselves, that they may be able to teach their children the way of salvation; and the absolute necessity of becoming experimental and

practical Christians, that the instructions they give may be enforced by their own example. And what can be more adapted to encourage them to seek after their own salvation, and that of their offspring, than the ordinance they are now observing. We are warranted in assuring them that God never instituted a type to represent blessings which, after all, he is reluctant to bestow. He who gives the sign is far more willing to give the salvation signified.

3. It may be remarked that, after all, the duty of training the rising generation aright belongs especially to the church. In primitive days, the church was viewed as a school both for the old and the young; this is emphatically implied in the name *disciple* or *scholar*, which appears at first to have been the chief distinctive appellation of all the baptized, until it was superseded at Antioch by that of *Christian*. "Feed my lambs," said Christ to Peter, referring no doubt to the rising generation introduced to his church by their early dedication to him. Aware of the influence of early tuition on the infant mind, the Jews spared the infants of their heathen enemies, and introduced them at once to the church for instruction; the males were circumcised, and both males and females were baptized or purified. (We may come to this conclusion from the general fact, that the Jews had divers baptisms or purifications; and, as every thing belonging to the heathen was considered unclean until cleansed, the persons of their infants would, in a particular manner, be viewed as polluted until they were purified, and consequently both infant and adult baptism must have been common from the days of Moses.) And not only did the Jews receive infant pagans to the church, but

the Saracens and Turks spared the infants of the infidels, and introduced them at once to the Mussulman church for tuition, and by this means raised up a succession of the most zealous Mahometans. We know also, even in our own day, that the strong hold of popery lies in the prejudices of that education which has been so rigidly watched and superintended by the priests of the church. Of all ages and countries, the Protestant church is the most careless and culpable respecting the rising generation. Were Protestants, and especially Protestant Dissenters, to perform to the young the duties involved in baptism, we might then feel little hesitation as to the profession of the parents who present their children to be baptized, seeing the church, rather than the parents, would be the especial guardians of the rising generation. Scarcely one parent in a thousand trains his own offspring; and if liberal Christian schools were attached to every place of worship, the poor, which constitute the majority of the population, would be delighted to give up their children to such spiritual tuition. Blessed as we are at the present time with a liberal Government, willing in a particular manner to aid the cause of education, nothing would be more easy than to institute schools in which the youthful population might receive that mental and spiritual training which the church owes to her baptized members. Until these are generally established, and placed under the care of those whose *piety and intelligence* render them apt to teach, and therefore resemble *primitive teachers and catechists*, our Sabbath Schools will be very limited in their influence; and the church will be under the stigma of neglecting to become the nurse of those children whom she adopted under

the most solemn circumstances. When the book of prophecy tells us, that "out of the mouths of babes and sucklings God ordains strength to silence the enemy and the avenger," it intimates to us in language far from obscure, that children, well instructed in the Gospel, are to be no mean instruments in advancing the Redeemer's kingdom. Infant baptism makes

every child that partakes of the ordinance, in a particular manner, the spiritual ward of the church; and when the parents are irreligious, it is especially incumbent on the church to become the foster mother of such spiritual orphans, which office she solemnly undertakes when she admits infants within her pale by baptism.

JOHN BULL.

#### THE ATONEMENT CONSIDERED, IN REFERENCE TO THE HEATHEN.

(To the Editor.)

IN your number for July, page 425, Mr. Moorhouse observes, that he has never seen the subject of "the Extent of the Atonement" treated in its aspects towards the Heathen world; and expresses a desire that your correspondents would commit their thoughts to paper. I therefore send you an extract, from "An Essay on the final State of the Heathen," which I published some years ago. The observations are brief, but are not on that account the less suitable for a Magazine.

Yours cordially,

JOHN BURDER.

Stroud, July 12, 1836.

The gospel wears a benignant aspect (we delight to believe) on man *as man*; what that relation is which it has to the *race at large* may be ascertained from the following texts: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Be-

hold the Lamb of God, which taketh away the sin of the world!" I am disposed, with the late Dr. Williams, of Rotherham, and others, to take these comprehensive words in *their ordinary and proper sense*, and to infer from them that whatever may be the decretal purpose of God as to those who shall actually partake of the blessings of redemption, (and I firmly believe that he has such a purpose towards the elect) the gift of a Saviour was a proof of his goodwill towards the world at large; the work of Christ both rendering it possible for God to pardon the guilt of every man in the world who should seek for pardon, and showing his willingness thus extensively to bestow that blessing.

But these passages of Scripture are silent with regard to the Heathen; nay, an inference is deducible from them which indicates the danger of their condition. Faith in Christ is represented as necessary in order to a participation in the blessings of his redemption; it is the man *who believeth* in the Son of God who hath eternal life. "But how shall they believe in him of whom they have not heard?" No intimation is given of their incurring the slightest guilt for not be-

lieving on him; but, at the same time, nothing is said of their deriving any benefit from him. The very commission given by our Lord to his Apostles, "Go ye out into all the world, and preach the gospel to every creature; he that believeth shall be saved;" implies that they who know not the gospel are in a lost state. I do not quote the latter clause of that verse, "he that believeth not shall be damned," as proving the Heathen to be in a state of condemnation, because I conceive the *not believing* which is therein expressed, to mean not the mere negation of faith, as applicable to the Heathen, but that *refusal to believe* which appertains to those who reject the gospel. But the command itself that the Apostles should publish the glad tidings to every creature, for the purpose of men's believing and being saved, strongly implies that without the gospel, salvation cannot be obtained.

The words of Paul, Eph. ii. 11—13. establish this view of the matter. "Remember," said he, "that ye being in time past Gentiles in the flesh—that at that time ye were without Christ, being aliens

from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who formerly were far off are made nigh by the blood of Christ." If, as appears to be the case, we may consider these Ephesians in their former state to be a specimen of the state of Heathens generally, we must conclude that whilst they are *without Christ*, they are *without God*, and have *no hope*; that is, they neither serve God, nor are in the way to heaven. It was by knowing the Saviour and trusting in him that they were brought out of this condition: they had been "made nigh by the blood of Christ."

The Essay then enters on the consideration of the case of children, and of persons of weak intellect among the Heathen, and also of those few individuals among them, who appear to have improved the scanty privileges they enjoyed; but as these topics are not necessarily involved in the subject which Mr. Moorhouse specified, I forbear to extend the quotation.

#### ON GEOLOGY.—No III.

ONE of the most remarkable and interesting class of objects, claiming attention in geological inquiry, is the fossil remains, with which several stratum abound. All minerals were formerly termed fossils, and the etymology of the word\* admits of this extensive application, but the term is now, with much convenience, restricted to the remains of plants and animals,

imbedded in the earth. In pursuance of the design we have previously indicated, let us now observe the manner in which the different petrifications are distributed through the rocks we have already examined. This is a most important point of investigation, as it must form the datum of any sound mundane theory, and as it will help us to determine the changes to which the earth has been subjected. The existing fossils naturally divide themselves

\* *Fossilis.*

into two classes, embracing vegetable and animal remains.

The vegetable remains first claim our attention. The secondary formations, below the coal beds, are very poor in these remains, since it appears that only about fourteen different species have been observed; of these, four are marine plants, several are ferns, and one, at least, cannot be referred to any known order. Nearly the whole of these occur in limestone. In that series of rocks and masses, which constitute the coal formations, vegetable remains abound, and it may therefore be concluded, with certainty, that plants were in existence before the coal strata were originated. It is, moreover, now the general opinion that coals are a transmutation of vegetable matter. Among various opinions formerly held touching the origin of coal, it was contended that it is an animal substance, consisting of the fat and unctuous matter of marine animals. The valuable experiments of Dr. McCulloch may, however, be supposed to have decided the questions once fiercely agitated. He ascribes to coal a vegetable origin, and traces the progress of its change through peat to lignite, and finally to its perfect state. He writes, "the same action of water which converts the vegetable into peat, can produce the further change into bitumen, as it does in the earth, though the time required is very considerable. The prolonged action of water has effected the ultimate change, as it has produced all the inferior ones, and has changed peat into perfect lignite." Something of this process may be inferred from the imperfect coal formations at Bovey, in Devon. The vegetable origin of coal is capable of ocular proof. If a piece of this material be ground very thin, and placed between two

pieces of glass, the woody structure and vegetable fibres contained in the coal will appear unquestionable. Though organic remains are seldom found in the coal itself, they abound in the sandstone and slate which form the usual floors and roofs of the actual mineral. The reliques thus disclosed are remarkable for their little variety, for the simplicity of their organization, and for the largeness of their size. They are principally of the cryptogamous kind, as the fern, the horse-tail, and the club-moss tribes, with some of the palm species, and the addition of grasses, reeds, and succulent plants. Not a single sea plant occurs in the coal beds, and very few of the higher orders of vegetation; by some writers it is thought that this cannot be regarded as indisputable proof that at the period of formation such plants had no existence, inasmuch as it is argued, that they might only have been confined to other localities, and absent from the vicinity of coal measures.

The magnesian limestone, immediately over the coal, is very destitute of fossil vegetables, and the few it contains decidedly betray a marine origin. The new red sandstone contains some varieties of higher orders, but are mostly sea plants. The lias formation is rather poor in vegetables of any kind. The green sand, however, contains a large variety, the greater part of which are ferns; while the chalk exhibits scarcely any but marine plants. In the formations above the chalk, the numerous fossil vegetables approach much nearer to those species with which we are acquainted, though, from the imperfect state in which they are frequently found, it is almost impossible to refer them to any existing class. As far as we are entitled to draw conclusions from



these remains, it is difficult to avoid the one which affirms that the nature and construction of the vegetables on our globe have undergone different changes, in which they have gradually advanced in complexity and delicacy, and approximated to their present state of adaptation to the necessities and luxuries of man.

But a more decisive conclusion, with respect to alteration and progressive improvement, is furnished by animal remains. For more than a century a controversy was maintained as to the origin of fossil shells and bones; many speculators contending that these were inorganic substances, fashioned into their present form by a plastic virtue of nature, or by some other mysterious agency. An extensive and minute appeal to the analogy of the living creation exploded this dogma, and universally established the sound and rational opinion, that these substances were of organic origin. In the primary rocks, as we have previously observed, no remains of any kind are found. The fossils, in the transition series, belong to the lowest orders of animal life, none occurring of a higher class than corals or shell fish. These are found frequently in the transition limestone; but in the mountain limestone, under the coal, the species of coral and shells are more abundant. It also contains some obscure traces of fish, one of which has been considered by eminent naturalists to be the snout of the *ziphius*, or sword fish. The animal remains in the coal beds are scarcely of a higher order; but the magnesian limestone, over the coal, has been found to contain the remains of an amphibious animal of the genus *monitor*. The new red sandstone, in some cases, abounds with marine remains. A slab, not ex-

ceeding two feet square, from the quarry at Rhone Hill, near Dunggannon, was recently presented to the Geological Society, and found to contain impressions of more than two hundred and fifty fishes. In the lias formations corals are rare, but several species of crustaceous animals occur, though always in an imperfect state, and remains of the turtle have been found in them. The upper and lower oolitic groups contain a variety of shells, teeth, vertebræ belonging to marine lizards, and several species of tortoise. Some oviparous quadrupeds have been found here, and a species of crocodile well characterized.

The fossils in the green sand are usually in a silicious state; shells occur in vast abundance and variety, but, excepting a few fish teeth, no remains of vertebral animals are met with in this formation. The chalk contains many organic remains of animals, from the sponge to the alligator, yet the tribe of *echinus* is most abundant and characteristic of the formation. Of fossil shells, the *crania* and *magas* are peculiar to the chalk. Coral, and marine shells predominate in the whole of the secondary strata, and vertebrated animals are numerous, but mostly confined to fish and reptiles. Mr. Lyell tells us, that the British secondary strata alone, yield about six hundred species of marine shells.

In the formations above the chalk, the variety of organic remains is great, and in general they are in a high state of preservation. The plastic clay, immediately over the chalk, contains a large number of shells and the teeth of fish. In the London clay, remains of crabs and lobsters are abundant; thirty different species, from the Isle of Sheppey, are in the British Museum. The fossil shells are numerous and well preserved, and

petrified fish of great beauty occur, as do crocodiles and turtles, in a more or less perfectly mineralized state. The fresh water formations above this clay, are distinguished by a number of shells which occur only in fresh water, while the upper marine formations, the vent in the ascending order, contain the same shells as exist at present in the neighbouring seas. In the diluvial formations the remains of elephants, hippotami, and rhinoceri are found, but the species differ from any living examples. It is highly probable that these last named reliques are vestiges of the Mosaic deluge. Bones of the mammoth have been recently found in Yorkshire, in connection with land and fresh water shells, thirteen in number, the whole of which have been accurately identified with species and varieties now existing in that county. The remains of the *mastodon*, and other formidable animals, so carefully examined by Cuvier, prove, beyond doubt, the extinction of certain gigantic animal species. The caverns of France and Great Britain present numerous interesting remains of hyænas, tygers, bears, and other animals. The researches of Professor Buckland have led him to conclude that these fragments are the bones of species no longer existing; that the caverns were the places of their retreat, and that they perished by the water of the last universal cataclysm.

It is a remarkable circumstance that among the remains of existing and extinct quadrupeds there is almost, if not a total absence of human exuvie, as the few specimens found imbedded in the earth will not warrant any conclusion as to an ancient date. From this fact it has been argued, that the existence and destruction of the whole of these animals was pre-

vius to the formation of man, and an attempt has been made to adduce it in evidence against the truth of the Noachial deluge. But that enlightened philosopher and devout believer in revelation, Baron Cuvier, exhibited the fallacy of this conclusion by observing, that "the place which man then inhabited may have sunk into the abyss, and the bones of that destroyed race may yet remain buried under the bottom of some actual sea, all except a small number destined to continue the species." This important inference, the justness of which could be easily confirmed by several considerations, is, we apprehend, the only true solution of a difficulty frequently urged by sceptical minds. In what are termed alluvial beds, we find remains of the animals of the present creation, or of creatures identical with living specimens.

This brief enumeration of animal fossils, in connexion with their relative positions, may serve to show that their existence clearly indicates numerous revolutions in the materials which constitute the crust of the globe, and an appointed and graduated order in which different tribes of animals were brought into being. To this inference, and to some others of a similar kind, we shall have occasion to allude in our next and last paper.

It is doubtless a legitimate object of geological inquiry to endeavour, by means of physical principles, to ascertain the mode by which the different groups of mineral masses with which we are acquainted were first formed, so far as secondary causes are concerned, and to trace the operations by which the surface of the globe was arranged. We labour, indeed, under considerable disadvantages in the investigation, inasmuch as

the *modus operandi* of the Divine power is necessarily hid, and there is much difficulty in tracing effect to cause in the secret operations of nature; and the help to be derived from analogy is likewise denied. It is by no means derogatory to Omnipotent might, or Infinite wisdom to imagine, that some general laws are observed in the creation of worlds, in the immensity of space, and could we witness their birth we might reason by induction upon the origin of our own. But still, in the absence of such help as we could desire, there is sufficient data left to form the basis of reasoning, which, while pursued with complete deference to "the things revealed," may ultimately lead to satisfactory results.

An attention to the figure of the earth exhibits just such an appearance as a *fluid* mass, endowed with similar motion, would have assumed. We are thus, in the absence of any contrary proof, inevitably led to the conclusion, that the superficial parts of the globe were originally in a soft or fluid state. It could not have assumed its present shape, a spheroid, compressed at the poles, unless these parts, to a certain depth, were originally in a liquid condition. This fluidity once comprehended those parts that are now most solid, and must have proceeded either from igneous fusion or from solution in water. This conclusion is seldom doubted; but the question, whether the fluidity was the effect of fire or water, has been long and fiercely debated. By those who support the Neptunian theory it is contended, that as the aqueous fluidity of secondary formations is generally admitted, this fact, with the circumstance of the insensible transition of the secondary to the primitive forma-

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tions, indicates an analogous formation in both, and in all. But, in opposition to this, facts are adduced which indisputably prove the action of fire in the formation of certain primitive, unstratified rocks; and it is argued, that granite, in a state of fusion, was gradually consolidated and chrystallized, as the rocks in its immediate neighbourhood are altered in their texture, and rendered harder, as though they had been subjected to the action of heat, existing in their vicinity. To all this it is again replied, that these occurrences, if proved, are mere exceptions to the general rule, and that the greatest diversity of opinion, as to stratification, prevails. Mr. Greenough has put in juxta position the opinions of eminent geologists, who, in surveying the same rocks, have pronounced opinions diametrically opposed to each other; the one party declaring them to be stratified, the other unable to detect any traces of stratification. There are perplexities unquestionably attached to either of the rival theories; but though there are difficulties in admitting that all the elementary principles, of which the rind of the earth is now composed, were held in a vast dissolution, and formed a chaotic ocean, yet there are greater in supposing, that chrystals were formed without a solvent, strata without a sediment or precipitate, that dissipation should have taken place without moisture, and gravel have been rounded without attrition. Without pronouncing positively, in a case where there is so much room for uncertainty, the weight of proof appears to us to lie against the Platonic theory. To form an opinion rightly we must, however, sum up probabilities and improbabilities, strike a balance, and decide accordingly. Perhaps, after all that has been

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written in favour of each of the exclusive theories, the truth may be in the medium; it being probable that the present external shape of the earth was produced by the varied operation of fire and water.

The facts and statements of this paper, though divested, as much as possible, of technical and scientific terms, may yet prove, we fear, of comparatively little interest to

the general reader, yet they are of importance even to an elementary acquaintance with Geology, and are essential to the appreciation of certain deductions as to the changes which have passed on the surface of the globe. These conclusions, in connexion with an exhibition of their harmony with the Mosaic record, will form the subject of a final paper.

SIGMA—P.

#### REMARKS ON A RECENT NUMBER OF THE CHRISTIAN OBSERVER.

(To the Editor.)

DEAR SIR — I occasionally see "The Christian Observer;" compared with most of the religious periodicals of the Episcopalians, it is dignified and candid. The "Christian Remembrancer," in its opposition to evangelical truth and attachment to the worst parts of Episcopacy, reminds us of the spirit and the times of Laud. The "British Magazine" appears anxious to outstrip the former publication, in all that is calumnious against other denominations. No statement sent to it against Dissenters, however false and incredible, seems to be rejected. The defence of "things as they are," in the National Church, appears to be its province, and in discharging its office the most dishonourable means are employed. The "Christian Guardian" has of late years assumed the guardianship of all that is uncandid and petty, among a small portion of the evangelical clergy. The "Christian Observer" has, however, taken higher ground, and has long been considered by evangelical churchmen and Christians of other denominations, as the most respectable and influential of the Episcopal periodicals.

It is therefore matter of regret, when there is even an occasional departure from a correct and candid spirit. Articles do, however, somehow or other find their way into that Magazine, which violate its general principles, and on the ground of Christian candour and charity deserve to be exposed. It is well known, that a number of Dissenting families and reading societies have for years taken in the Christian Observer. It cannot therefore but wound their feelings, and do injury to the common cause of Christian charity, to find charges brought against Dissenters which cannot be proved, and motives ascribed to them which have no foundation in truth. The May number has grievously sinned in these respects.

The first paper is, "On the principle of the London City Mission." It contains the writer's reasons for not joining that new Society. To this there can be no objection, for we believe that good men of various denominations differ in opinion, as to the desirableness of such an institution, as well as on the probability of its success. In giving his reasons, however, the writer has inculcated Dissenters, which no defence of himself made

necessary or desirable. I have, I confess, been astonished at the mixture of truth and error, which that short letter contains; at the incorrect reasoning—bold assumptions—mistakes in history, and lamentable ignorance of the nature of *Christ's* kingdom, which are presented in the space of four pages and a half. If the writer represents the sentiments of the evangelical party in his church, there seems to be no hope of escape from the degradation of State control for that impure connexion which now exists, is held with tenacious grasp, as *essential* to the spread of the gospel in this country. Let the article be read, and this remark will not appear too severe. I can here only give one or two extracts, to show the *mind* of the writer.

The third reason for not joining the new Society, is as follows:—

“Thirdly. The evangelization of the people, and thus their temporal prosperity as the inseparable companion of their holiness, by means of the Established Church, is the received constituted order of this realm. Human wisdom and human experience have confirmed the sound expediency of the same; and every additional exhibition of Dissent, however apparently good in the view of a short-sighted expediency, has, by weakening the great principle of evangelizing the country through the medium of the Establishment, *really*, I apprehend, carried us further from our purpose, and introduced actual and permanent evil under the appearance of specious and temporary good. We hear men speak of the advantages of Dissent, which, after all, are but few and questionable; but we do not hear them speak of the incalculable disadvantages of the same; and for this plain reason,—because they are incalculable; and it is morally impossible for any man to calculate on the mischief which shall result from the invasion of a principle, or to detail the actual jealousies, malignities, bad feelings, and levelling liberalism, which necessarily spring from disunion

and dissent. Now, sir, as I conceive, with our Reformers and the Puritans, that no temporary good can compensate for the breach of a principle, so I feel myself bound to withhold my support from a scheme which, by levelling the agency of the Church with that of Dissent, invades and subverts that ascendancy which, as a spiritual means, is conferred on it by the State.”

How awfully defective as a *Christian Church* must that church be, which traces its power to the State! and seems to glory in the fact, that its ascendancy over other communions is derived from man! Not that power which is given by the Son of God,—not that influence which arises from devoted and successful effort in the cause of Christ,—not that which consists in the enlightened and spiritual character of its ministry,—no, but in Acts of Parliament!

Hear the writer in his eighth reason:

“Eighthly. Dissent has every thing to gain by this master-piece of Liberalism, and the Established Church every thing to lose; the agents in support of her cause in this plan being detached from all responsibility to any Church authority, except the incidental superintendence of the mixed authority of the Committee. And if the Established Church loses, the State loses, the country loses, and the people at large lose, the great, effective, and permanent bulwark of their moral and spiritual blessings. For I hesitate not to say, and appeal to experience in confirmation of the assertion, that as the Established Church flourishes throughout the land, so have the people at large the enjoyment of solid spiritual blessings, and an earnest that their posterity shall enjoy the same.”

The thoughts that struck me on reading these lines, took the form of questions?

“Pray,” I was ready to ask, “during what period in the history of the Established Church, did it flourish so as to furnish a proof, that the writer’s assertion is correct? Was it in King Henry’s

days, or in Elizabeth's, or the First James's, or the First Charles's? Was it at the Restoration and just before or after the passing of the Act of Uniformity? Was it in Queen Anne's days, or when Oxford expelled the six praying Students? Or in Romaine's days, when half a dozen of like-minded men could hardly be found in the Episcopal church?"

This appeal to "experience," must rest on something besides the mere opinion of the writer. If worth any thing, he ought to have referred to some fact, as a matter of history, known to the readers of the *Christian Observer*. I confess that I am unable to fix on any such sunny spot, in the dark history of a secular church. It would indeed be an oasis in the desert.

The writer, after stating his reasons for his conduct, with reference to the new Society, gives his panacea for removing the moral desolations of London. He appears an apt disciple of Dr. Chalmers, and something more. At the close of his paper, he thus writes:—

"After much experience, and long observation of our dense population, I see no other mode of reclaiming them to Christianity but this. Dissent, in all its manifold variety, is utterly unequal to this work. It may unsystematize system, and interrupt order; and by partial good blind the eye to the extensive mischief it is committing. Never, perhaps, was Dissent more prominent, and more busy, than at this day; yet what man of observation can reasonably expect the supply of our spiritual deficiencies from Dissent? Separation is its very soul and spirit; and how can the same thing at once separate and unite? It is our parochial system, carried out into all the comprehensive utility and charity for which the State has designed it—each parish being placed under a really independent minister—that God has honoured, and does honour, by the confirmation of his Spirit; and I have heard more than one Dissenting minister confess, if one Evangelical minister were

placed in every parish, Dissent would cease. Let us be true to our Established Church then, and she will be true to us; for she is God's own instrument, and has His blessing accordingly.

"But who is to wait till this desirable state of the Established Church arrives? Certainly not those whose faithless impatience will not give God credit for the efficacy of His own appointed means. But what is wanting to give efficacy to these means? A combination of the Evangelical influence of the Church, acting with resolute energy on a given principle, by given means, to a given end. Such a combination, under God, would be irresistible: it would enforce reform both in Statesmen and Churchmen. The people would hear its voice as the 'vox Ecclesiae,' and as such, 'vox Dei.' The times are peculiarly favourable for the exercise of such an influence. Respectable Dissenters under such an influence would be un-dissented, and support the Church; the refuse of Dissent would sink down into Radicalism and its native odiousness; and sound Evangelism would be blest in producing and maintaining sound reform. But for the Church to join Dissent as Dissent, in effecting the spiritual regeneration of the people, is, I apprehend—if the principles of our Establishment are just, if the Reformers were wise in instituting it, or the Puritans commendable in enduring the trials they did endure rather than violate its principle by dissent—to attenuate its own efficacy, to dissipate its own resources, and to employ its own energies to its own destruction; and hence defeat the very purpose, the maintenance of the church of Christ, for which it has pleased God to establish it."

Is it possible that any man with his eyes open, to the past or present condition of thousands of parishes in England and Wales, under the desolating and anti-christian system of patronage, with only one sixth part of the clergy evangelical preachers; with a Bench of Bishops raised to their high station by political means, and only two or three of them acknowledged to be spiritual, enlightened men; is it possible, we ask, to mark these things, and yet



see in such a state religion, the maintainer of the Church of Christ—nay, “the leading church of Christ in the land.”

But it may be said these are the views of a correspondent, not of the Editor, unless the insertion of the letter is to be viewed as sanctioning its general principles, if not its details. Be this as it may, the same number has an Editorial article, which contains a passage that ought not to have been penned, without distinct and conclusive evidence. The article referred to is in the form of a brief controversy between the Editor and a Conservative paper, called the “Durham Advertiser.” The newspaper in question, in order, it is supposed, to propitiate the *new* Bishop, inserted the letter of a correspondent, who referred to the pages of the *Christian Observer*, as praising Dr. Maltby. This was disowned by the Editor, and the quotation which was given from the Magazine, was shown to be garbled and to be designedly employed to impose on the public. After animadverting in a severe but apparently just manner upon the conduct of the paper referred to, the following paragraph closes the reproof.

“It is the singular fortune of Bishop Maltby, in the strange amalgamations of modern Liberal politics, to be embraced warmly not only by Socinians, but by ‘Evangelical Dissenters,’ of whom he has often spoken in terms of scorn, which they are contented to forget now that so many of them prefer ‘liberal’ clergymen to what used to be styled ‘evangelical’ ones. If they wish to know his Lordship’s opinion of what he is pleased to call ‘itinerant preachers and haranguers in private houses,’ and of people who pray extempore, they may consult with advantage our Volume for 1831, p. 572. Will his Lordship say that he has altered those opinions; or that political amities have made him lenient to what he then con-

sidered the absurdities of Dissenting fanaticism?”

All this is in very bad taste, and displays any thing but a kind and candid spirit. I certainly did not expect such sneering remarks from the Editor. An assertion is made, that “Evangelical Dissenters,” along with Socinians, warmly embrace Bishop Maltby. Where is the evidence of this? We have a right to enquire, has any address been presented to him by the Evangelical Dissenters, as such, of his old diocese, similar to the one presented by the Established clergy and laity, lamenting his leaving them—or have any of the Evangelical Dissenters of his *new* diocese presented an address of congratulation on his recent appointment? Does not the Editor know, that we repudiate the whole system of appointing Political or Socinian Bishops? Is he not aware that the “Evangelical Dissenters” consider the readiness with which ungodly men, of all shades of religious belief, can enter into the church, and rise even to the highest offices, as one of the great evils resulting from a State connexion? Does he not know that “Evangelical Dissenters” are not favourable to Socinians, whether *in* or *out* of the Establishment; and that at this very time an attempt is made to cast odium on them, for their decision on this very subject? I should have deemed it more worthy of the Editor’s character and respectability, instead of this attack on us, to have protested against yielding canonical obedience to a man, who was, according to his own showing, heterodox in sentiment. He should have openly and boldly declared, that he could hold no communion with one, who held the deadly errors ascribed to him, till he had disavowed them publicly. But no,

he rests satisfied with referring to the past, and allows things to go on as usual. He in fact acknowledges him as a Christian Bishop, a Right Reverend Father in God, a dispenser of the benefits of apostolic succession, a ruler in his own church, and yet, *if he be a Socinian he must be a perjured man.* Which party then embraces the Bishop? Who kneels at the same communion table with him? Who admits him into his pulpit? Who yields to his claim of being a successor of the apostles, authorized to give official and indelible character to men, appointed to administer the ordinances of religion? Who must yield to his authority as his diocesan, if he should be made Bishop of London? Is it the "Evangelical Dissenter?" No, but the very writer of the paragraph in question! We are clear from these fearful inconsistencies.—If it had so happened that some individual Dissenter had observed the common courtesies of society, when the Bishop was leaving his former residence, without having any reference to his religious

character at all, is this to be construed into a "warm embrace?" If so, I should like to know, what the union of the Editor with such a person, in all religious and ecclesiastical matters, should be called? Something, I opine, stronger, more emphatic, than the "warm embrace" of "Evangelical Dissenters."

I sincerely regret this attempt to produce alienated feelings among Christians, on political grounds. Least of all should I have expected any thing of the kind in the pages of the "Christian Observer." If the Bishop of Durham has found out, from his intercourse with Dissenters, that they are not such fanatics as he had once supposed, it is honourable to show this by different conduct. It would be well if there was as much candour among those who boast of a purer creed. In that case "Evangelical Dissenters" would not have needed to complain of the editorial remarks of the Christian Observer.

Yours, &c.

June.

MATHETES.

## POETRY.

### LAST PRAYER OF MARY QUEEN OF SCOTS;

*Said to have been written at Fotheringay Castle, on the morning of her execution.*

Oh! Domine, Deus, speravi in te;  
Oh! care, mi Jesu, nunc libera me;  
In dura catena,  
In misera pœna,  
Desidero te.  
Languendo, gémendo,  
Et genuflectendo,  
Adoro, imploro,  
Ut liber me.

*From the New York Evangelist.*

#### TRANSLATION.

Oh! Lord, supreme God, my hope is in thee;  
Oh! thou, my dear Jesus, now liberate me;  
Confined in these chains,  
Oppressed with my pains,  
I long after thee.  
While fainting and sighing,  
While prostrate I'm lying,  
I pray with strong crying,  
Deliver thou me.

W. B.

## REVIEW OF BOOKS.

- I. *The Ancient Catholic Faith defended against Romish Novelties; being a Reply to a Pamphlet, entitled "Imposture Exposed, and a Letter addressed to the Inhabitants of Achill, by the Rev. John Keamey, Roman Catholic Priest."* By the Rev. Edward Nangle, A.B. Minister of that Portion of the Catholic Church called the Established Church of Ireland. 18mo. pp. 100. Dublin: John Robertson and Co. London: Hamilton and Adams. 1835.
- II. *A Guide from the Church of Rome to the Church of Christ.* By a Minister of the Gospel, formerly a Roman Catholic. 18mo. pp. 384. Dublin: Robertson and Co. 1836.
- III. *Lectures on the chief Points in Controversy between Protestants and Roman Catholics.* By the Rev. John Young, M.A., of Albion Chapel, Moorfields. 8vo. pp. 420. London: Ward and Co. 1836.
- IV. *Dialogues on Popery.* By Jacob Stanley. Second Edition. 12mo. pp. 247. London: Mason. 1836.

Is there a place called purgatory? Is transubstantiation a doctrine of revealed religion? Are angels, saints, and images to be worshipped? Will priestly absolution avail to pardon sin? Is the Roman Catholic Church so ancient, supreme, united, and infallible as it professes to be? If we must, on a careful examination of the reasonings on which the advocate of the papal church answers these questions in the affirmative, pronounce them altogether inconclusive, we must give to them a strong negative; and protest against the doctrines they involve as a most awful misrepresentation of Christian truths, and a most dangerous corruption of its most holy and valuable principles. The space allotted will not allow us to enter

into a complete examination of all the errors and absurdities of Romanism; nor, if it could be granted, would a review be the most appropriate place to discuss a series of polemical positions. Most of our readers are well informed on all the leading topics so long and so satisfactorily discussed between the Papists and the Protestants: and the admiration of many is doubtless excited that the Roman Catholic should continue to adhere to his errors, and that it should be incumbent on the Protestant to refute again that which has been refuted ten thousand times before. But error is a vivacious weed—its seeds are so minute, so widely scattered, and so deeply imbedded in the human heart, that careful attention, much labour, and no inconsiderable sacrifice of time will always be required, to prevent some of the plants which spring from them from becoming excessively rank and disgustingly luxuriant, to arrest others in their progress, and here and there successfully to eradicate a few. "The truth is," indeed, "great, and must" eventually "prevail." But He who possesses infinite wisdom and unbounded power was pleased of old to disclose it only gradually: and in the history of his providence we learn, that it had not long shone forth in the full splendour of its unclouded majesty, when its glorious orb became partially obscured by the mists of error, and the benefit of its cheering and life-giving beams were partially cut off from our sinful and miserable race.

Error, like sin, is indigenous to our world; truth and purity are exotics. Beautiful and valuable as they are, they are yet in an unfriendly soil, and in an uncongenial climate. He who tends them with care, and has them refreshed with the dews of heaven, may preserve them with life and vigour; but the negligent will never pluck their flowers, nor taste of their delicious fruit. They are to be sought for as silver, and searched for as hid treasure. They are better than rubies, and all that can be presented to us as an object of desire is not to be compared to them. The intelligent reader will be aware that our observations relate not to political, philosophical, or scientific truth, but to that which is divine. Of the three former kinds of truth mere indolence, or a want of time or opportunity, may keep men in ignorance; but to the last they are decidedly averse. It is not, however, when this truth is perverted, or blended with error, that it is offensive. It is so when seen in its native simplicity, unsophisticated and unadorned.

In accommodation, therefore, to the depraved taste of man, the Roman Catholic Church has distinguished herself by perverting some truths, by loading with a vast pomp of superfluous appendages others, and by dogmatically announcing as the veritable injunctions of Heaven, absurdities the most glaring, and idolatries the most hateful. What a horrible perversion of the Lord's Supper is the sacrifice of the mass: and how is that simple, sublime, and most affecting institute bedizened by that church with meretricious adornment. And as to absurdity and idolatry—a piece of flour paste is worshipped as God, and declared in its every separated particle to be the whole body, blood, and divinity

of the Lord Jesus Christ. And can we believe that the great Mediator has neither human thought, feeling, shape, nor motion; that he exists in the hand of the priest and on the tongue of the communicant, without the accompaniment of any one of his perfections? What is this but affirming a thing may exist without any of its essential attributes; that it is *without* the very things that concur to make up its *being*, and to constitute it what it is. We do not read that our Lord, as respects his human nature, was ever in more than one place at one and the same time while he was on earth. It has not been affirmed by his disciples that he was at one and the same moment on the lake and on the shore, or in Judea and in Galilee, or at Bethlehem and in Jerusalem. But the doctrine of transubstantiation teaches us that the human body of Jesus Christ may be on ten thousand altars, and in ten times ten thousand hands, and at places distant from each other hundreds of leagues, at one and the same moment. Reason instantly decides, and the most accurate logic serves but to confirm its decisions, that a part is not the whole: but what does the mass teach us? Let us hear the decision of the Council of Trent. "The body of Jesus Christ is entirely contained in the sacramental eucharist, under either species (bread or wine), and after separation, under every part of these species!" Let the prepared flour paste, then, in five hundred Roman Catholic chapels, be in each divided into one hundred parts, and distributed to the communicants, and there will be, according to this doctrine, fifty thousand human bodies of Jesus Christ. Add to this mass of absurdities the belief of the good Catholic, that the priest, by the mummery of cer-

tain sounds, gives existence to, and forms the body and blood of Jesus out of bread and wine every time he says mass—and thus that which exists already begins again to be. "The Son of God," says the faithful son of the church, "is formed in the species without creation, generation, or motion; and exists without locality, quantity, or extension." We will say nothing of the fact, that this doctrine of the mass subverts the scriptural doctrine of the atonement of Christ; that it substitutes ten thousand offerings, either in the room of the "one offering which for ever perfects all who believe," or as *succedanea*, to complete, in the case of each individual communicant, the efficacy of that one offering; and that it professes, "*without shedding of blood*," to obtain remission of sins; without adverting to any of these points, so obvious and so important as they are in an enlarged discussion of the subject before us. We leave the sacrifice of the mass, in its own naked abstraction, to plead, with the aid of the Council of Trent, its own cause.

*Concil. Trid. Sess. xiii. Cap. iv. De Transubstantiatione.*—"Quoniam autem Christus Redemptus noster, corpus unum id, quod sub specie panis offerebat, vere esse dixit: ideo persuasum semper in ecclesia Dei fuit idque tunc denuo, sancta synodus declarat per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini Nostri, et totius substantiæ vini, in substantiam sanguinis ejus: quæ conversio convenienter et proprie a sancta Catholica Ecclesia Transubstantiatio est appellata."

Such is the foundation: now for the superstructure.

*IBID. CAP. VIII.*—"Canon I. Si quis negaverit in sanctissimæ eucharistiæ sacramento contineri vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate Domini Nostri Jesu Christi, ac proinde totum Christum; sed dixerit tantummodo esse in eo ut in signo, vel figura, aut virtute: anathema sit."

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The second canon denounces a curse on those who deny that any portion of the substance of bread and wine remain in the eucharist after consecration. The third we quote:

"Canon III. Si quis negaverit in venerabile sacramento eucharistiæ, sub unaquaque specie, sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri; anathema sit."

Here then *they* are pronounced accursed, who deny the truth of the monstrous absurdity, that in every separated particle of the wafer, and in every separated portion of the wine, though it be but a single drop, the whole of the Messiah, body, soul, and divinity, are contained.

Such is the meek and apostolic language of the famous Council of Trent. But if the doctrine of the mass be really scriptural; though we may condemn the uncharitable anathemas of the Council, let us not refuse to submit our reason to *divine* authority. But, indeed, if such a dogma were formally announced in the Bible, and propounded as an article of faith, it would go very far towards subverting its claim to our regard as a divine revelation. The truth however, is, that no such dogma, nor anything that bears even the smallest resemblance to it, is to be found in the sacred scriptures. It is not undeserving of notice, that some of the most celebrated divines of the Romish Church have conceded this point. From such men as Cardinal Cajetan, Bellarmine, and Fisher, this concession has weight. It is true, that there are passages which, if interpreted literally, *appear* to support the dogma; but what absurd and blasphemous doctrine could not in this way be supported on the authority of revelation? When our Lord said of the bread, this is my body, and of the wine, this is my blood, it would

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be as rational to interpret this literally, and to affirm that the bread and the wine were indeed the body and the blood of Jesus Christ, as to affirm that when Moses said of God he is the rock, or when David says of God he is my strong tower, that God was truly and properly a rock and a tower. The transubstantiation of the mass, therefore, is a mere dogma of the Roman Catholic Church, and not a doctrine of the Holy Scriptures. It is founded not on a learned and accurate *exegesis* of the passages to which it appeals, but on a miserable and illiterate perversion of their genuine import. It substitutes sophistry for reason. It represents the divinely inspired word of God as teaching, not that which is mysterious and superior to reason, but that which is most absurdly contrary to it. It does not, like Socinianism, lower the standard of Holy Scripture by asserting the superiority of reason as a criterion of truth; but it brings into question the infinite wisdom of its Divine Author. It leads, therefore, to infidelity; not, indeed, by the same path through which Socinianism conducts its votaries, but by one which leads vast numbers to the same cold and dreary region. Socinianism brings many of its advocates eventually to this conclusion—that as reason can do so much, and Scripture teach so little more than reason can by its own unaided efforts discover, the former must be regarded as supreme, the latter as almost needless. Catholicism induces, in the minds of its reasoning adherents (and it has in the present day many of this character) this conclusion, that a system derived from a book which inculcates such dogmas as transubstantiation, and all its correlative absurdities, is unworthy itself of

the human mind—to say nothing of the Divine—and consequently, that the source whence they proceed cannot be contemplated as having the sanction of Heaven. This is the progress of many in the Roman Catholic Church. They see the awful absurdity of their own system, and it appears to them not worthy to be called religion. They do not compare it with the sacred volume: and hence pass from their superstition, idolatry, and absurdity to the conviction that no revelation has been made to man, and that he is left to govern himself by his reason and his passions as he best may. They cease to be Catholics, but they do not become believing Protestants. We have the testimony of Blanco White, and the author of the “Guide from the Church of Rome to the Church of Christ,” in confirmation of these remarks; and we must add, that we have their individual experience detailed with all the simplicity of truth, corroborative of their representations of the religious state of great numbers of reasoning and thinking men in the Roman Catholic communities of Spain and Ireland. These men have, by the force of reason, discovered the absurdities of Romanism, but are deficient in that extent of research which is necessary to evince to them the truth of Christianity. They are in a transition state; and in that state, it is to be feared, many of them remain petrified in infidelity till they are called to the awful bar of God. Others more favoured pass on, and like the pious and gifted author of the “Guide,” examine the evidences of Christianity and become assured of its truth; and then submit themselves with unhesitating obedience to its authority, and gratefully embrace its rich and free salvation.



It must be evident, we think, that our observations are applicable rather to the priesthood than to the lay portion of the Roman Catholic community. This is much more directly assailed by the advocates of Protestantism, and the efforts of these friends of truth are not unfrequently successful. We do not affirm that the minds of the priests are equally accessible with those of the people: we know that the reverse is the case. To the young priest, especially, his official duties present a scene of absorbing interest. The confessional opens to him its secrets, which, whispered in loneliness and silence, are the subjects of his nightly visions and his morning meditations. He dare not divulge them even to his bosom friend; they, therefore, haunt him at all seasons. And what an unbroken stream of fierce passions and impure imaginings do these secrets pour into his mind, which is not so much a channel for their passage as a reservoir for their collection. And then how numerous are his engagements—masses, marriages, christenings, visitings, confessions, all the routine of official duties occupy his attention, consume his time, increase his prejudices against the ministers of any other name, and inflame him with zeal for his own peculiarities. He becomes confirmed in error, impervious to reason, and unaffected even by ridicule itself. His chapel, his flock, his official engagements, are all to him. They are his kingdom; his world; the element in which he breathes, without and beyond which all is the darkness of heathenism, or the perplexity of heresy. It is true that he is not always allowed to remain in peaceful possession of his territories. But the attacks made upon him are not such as tend to

conciliate, and to induce him to yield up his indefensible position. The virulent assaults, and gross misrepresentation of political partizans, strengthen him in error. Noisy, furious, and damnatory, they may make him more of a Romanist than he was before he was attacked, but they have not the least tendency to convert him either to Protestantism or Christianity. They throw him into an attitude of hostility; he is put on his defence, and, in his circumstances in Ireland, with an endowed and wealthy establishment, both as his opponent and as the instrument of his degradation, he must inevitably regard himself as the champion of a persecuted priesthood and an oppressed people. To be keenly susceptible of neglect, contempt, and insult, may be affirmed of all who are not under the influence either of the highest philosophy or the most pure Christianity, and neither of these are essential attributes of a Roman Catholic priest. Can we be surprised then that his opposition to that form of Christianity which is embodied in the Established Church is bitter, dogged, and uncompromising?

We hear a great deal in some quarters of the vast and dangerous influence of the Roman Catholic priests in Ireland. But what efforts have been made to conciliate them—to enlighten their minds—to work upon the kindly feelings of their hearts? For Roman Catholic priests are neither brutes nor devils. They are men, of a nature congenial with ours. They have kindred emotions, affections, and passions, and an intellectual constitution similar to our own. They are not to be frowned out of their opinions, nor driven by fear from adherence to their false system of doctrine, dis-

cipline, and worship. They have reason, and they can judge. They have hearts, and they can feel. And though the one may be polluted by something more than that corruption which they share in common with our fallen race, and though the other may be obscured by prejudices and superstitions peculiar to their creed, yet neither the one nor the other is inaccessible. But the violent politician, the fierce religionist, the bigotted and stern reformer of abuses in other churches, while negligent of those which are rife in his own, will never reach either the understanding or the heart of the man whom he is determined, at all hazards, either to convert to his own views, or to trample and crush down. No! He has the price of blood in his hand; and though the shedding of more should be necessary to secure it, he is determined that it shall not slip from his grasp. Let the zealous opponents of the Roman Catholic Church in Ireland rest assured that her reformation can never be effected by such hands. Simplicity of aim, kindness of heart, and disinterested effort are indispensable. Let these be brought to bear not only, or even so much, on the people as on the priests. Give a new direction to the shepherd, and the flock will follow it; give new light to the teacher, and the disciples will, without fail, have the advantage of its beams. It is not by violent attacks on the faith, and harsh and random charges against the moral character of the priests, that either they or the people will be won over to the true church.\* Christian courtesy,

\* "Clergymen of the Church of England almost invariably shrink from contact with a priest, and if compelled to transact public business with him, they eye him with an air of superiority and

friendly intercourse, and the cordial expression of the kindly feelings that work within, may, under the blessing of heaven, melt down the obdurate heart and cleanse from its film the mental eye. It will certainly do more than all the senseless ravings of fanaticism, and all the wild and restless vagaries of those whose state of mind appears to involve a strange mixture of secular fears and religious enthusiasm.

The view we take of the state of the Roman Catholic people and priests in Ireland, and of the relation in which they stand to the church established by law in that country, force us to the conclusion that by that church little will be done for the genuine interests of scripture truth—little for the religious instruction and spiritual well being of the people. Let us not be misunderstood. We do not mean to affirm that in individual cases no good is accomplished. The pious, zealous, kind-hearted, and unsectarian ministers of the legal church in Ireland—men, who in spite of their false position, and *maugre* all the prejudice which exists against them as the priests of a church, the doctrine, discipline, and whole character of which is opposed to the church of the majority, and regarded by the body of the people as one great cause of many of the woes under

supercilious jealousy, which must be extremely irritating, and is often, in fact, strongly resented. They never meet him at the social board. This would be deemed a dereliction of principle; it would be thought a 'bidding him God speed,' and giving their sanction to his ministerial character. Were an evangelical clergyman seen walking in the street, leaning on the arm of a Roman Catholic priest, though endeavouring to convince him of his errors, his character would be ruined."—*A Guide from the Church of Rome*, &c. p. 92.

which Ireland groans—men, we say, who, in spite of all these counteracting causes, who make it evident, by their whole course of conduct, that they are determined not to be the tools of a mere ascendancy party, but the instruments of conveying moral and spiritual good to the Irish Catholics, will not, *cannot*, labour in vain. Such men will and must be beloved by all parties. They are Protestants, it is true, and Protestants in the midst of Catholics; but they have nothing to fear. Were they political priests, orange-men, or religious fanatics, they would share in the odium and be exposed to the dangers to which these are liable. But genuine Christian philanthropy, separated from all the acrimony of party, and all the superciliousness of the *mere churchman*, is a panoply of defence against ignorance, interest, and even bigotry itself. It has proved such among the fiercest savage tribes; and, without being in league with Papists, we have kindly feeling enough towards the Catholic priests of Ireland to believe they are not fiercer than the fiercest of these. Kindness is never lost on man, least of all on man in Ireland. The clergy of the Irish legal church, then, who act in the above spirit—and we know that there are a few such men, for we have the happiness of an acquaintance with more than one—will be respected and beloved, while the rest of the fraternity, and the system with which they are connected, must continue, so long as human nature is what it is, to be the object of aversion and abhorrence, and to be assailed, by the Catholic population, with every expression of obloquy and contempt. They cannot identify such a church with Christianity, nor its adherents with Christians.

Where then, under God, is Ireland's best hope? We answer promptly, and without a moment's hesitation—in the word and in the people of God. Circulate the former, and leave the latter to their combined or their individual exertions; and whatever apprehensions may be entertained for the Established Church in that island, we shall have no fears as to the final triumph of divine truth over the abominations and absurdities of the Roman Catholic system. Great fears prevail in the minds of some good men on the subject of popery. Great pains have been taken to cherish and to increase these fears. Information has been furnished, statistical accounts procured, and a map constructed which exhibits, in a manner the most appalling, the increase of Roman Catholic places of worship in *this island*. These are dotted down in an outline map of Great Britain, and each chapel, on a very moderate scale, is made to occupy some seven or eight square miles; and thus, to the mind of an alarmist, the idea is conveyed that the majority of the people of these realms have lapsed into Roman Catholicism. If the chapels of the Baptists, the Wesleyans, or the Independents were in succession to be dotted down in a map drawn on the same scale, the whole land would appear to be filled with each sect separately, and no space would be left for the occupancy of any sect but the one thus thrust forward to meet the eye of the bewildered and terrified spectator. In this way all other denominations being in succession swept away from the land, the three kingdoms might be Wesleyan, Independent, Roman Catholic, or Baptist, at the bidding of an Ellis, a Ewing, a Cruchley, or an Arrowsmith. It is indeed

true that such contrivances will impose only on a few. Their craft is too obvious. They are better adapted to the meridian of Rome, as Rome was during the dark ages, when every thing but truth was believed, than they are to the meridian of London at the present time. They produce, however, a powerful effect on the minds of a few timid and excitable persons, whose consciences are sufficiently susceptible when the secular supremacy of the Irish Church Establishment is threatened.

We admit that Roman Catholics are more numerous in this island now than they were thirty years ago. But have no other denominations increased within the above period? Have not the Wesleyans, the Baptists, the Congregationalists added to their numbers in a much greater proportion than the Catholics? And has not the zeal and expenditure of the Catholics, which received an impetus from the passing of the Emancipation Bill, in 1829, begun to cool and gradually to diminish? We know not what other localities may present, but there is one affords a striking illustration of the unwise conduct of him who begins to build but does not count the cost. If any of our readers are travelling to the southern coast during these summer months, they may see, about mid-way between Dungeness and Beachy Head, on the head of a cliff, the foot of which is washed by the waves of the channel, an enclosure of several acres, partially walled round with a preparation for a magnificent entrance to a Roman Catholic school, chapel, and convent. The ponderous piers and the wall of solid masonry have now been for some years completed, but all within is waste and bare as the great Zaara of the African continent. The

unwary passenger who, from the road or the beach below, catches a glimpse of the crown of the piers and the coping of the wall, may, by the aid of a vivid imagination, readily conceive that beyond there is a space, not vacant and desolate, but replete with nuns and friars, with cowls and hoods, fuming with incense, and resounding with the voices of the priests reciting masses for the living and the dead, and the tones of the lecturer on Den's Theology, or on the *Annales Ecclesiastici* of Baronius. But let him only take the trouble to turn the point and ascend the cliff, and he will find all that his vivid imagination has depicted as void of reality as the unsubstantial shadows of a morning dream. He may see, indeed, an entrance and an enclosure; but the former and the latter, as was once said of the splendid portico of a chapel belonging to another and a very different sect, are merely "a pompous introduction to nothing."

We have no fears, then, of the spread of popery. The Roman Catholics may make a few proselytes. A few of the deplorably ignorant, and a few also of those who, urged by secular motives, make the change from Protestantism to Popery the means of worldly aggrandisement, may go over, by profession, to the communion of Rome. But what will be gained by that church, though the accession of converts were to be much more numerous than it really is? it will gain no man of principle, no man of piety, no man of a sound understanding. The force of habit and early association may retain some such men in its communion; but the time has gone by, knowledge is too widely diffused, Protestant principles have taken too deep a root, and bibles

and books of scriptural truth and scriptural piety are far too widely disseminated to leave any rational hope to the advocates of that church that her dogmas will again be believed, the power of her priests once more acknowledged, and the supremacy of the Pope at Rome submitted to by any more than a mere scantling of our population. We have hope that there will not only be little accession to the Roman Catholic Church from without, but the agitation of feeling and opinion on political subjects is beginning to appear in those which are religious. The Irish Romish Church will have little leisure to make conquests without, if the movement goes on, and enemies increase within her own enclosure. All the adversaries who assail the Romish Church from the different points of attack are weak, are powerless, when brought into contrast with the defection of the standard bearers within the garrison. These failing, draw others after them, and dismay and confusion follow. The following letter, extracted from the Dublin Evening Post, will explain our allusion and the ground of our hopes.

THE MASS CELEBRATED IN ENGLISH.

"To the Editor of the *Dublin Evening Post*.

"MY DEAR SIR,—We have glorious news to communicate to the friends of pure religion, which we trust will be hailed as the dawn of brighter and happier days for Ireland. On this day we have celebrated the ceremony of the mass in the vernacular tongue. The people were highly edified and delighted, and as they left the chapel were heard to exclaim, 'May God forgive the priests for having so long kept us in the dark! We never heard a mass until to-day.'

"It may be right to mention that we have reformed the Roman missal, and expunged exceptionable passages, such as prayers to saints and for the dead, with many other parts of the canon. We have also changed the substance of the mass. In the Church of Rome it is

offered as a sacrifice propitiatory for sin; but we offer it as it was offered by all the early fathers of the church, 'in commemoration of the death and passion of our Lord and Saviour Jesus Christ, and in thanksgiving for all the favours and blessings we have obtained through the merits of the same Jesus Christ our Lord.'

"It may be right also to mention that we have expunged the ceremony of the elevation, together with all the other nonsensical mummary and criss crosses of the Romish mass.

"Our intention is not to form a new religion, but to retrench the novelties and superadditions of men, and revive the old religion of Jesus Christ. We then merely want to go back to first principles—to lop off the excrescences of superstition, and restore Christianity to its primitive purity. May our gracious God grant us the aid and guidance of his Holy Spirit, without which we can do nothing, and so enable us to preach up pure religion, reckless of all human fear, and in despite of all human opposition; and may he never suffer us to be sacrificed to the insatiable fury of that Scarlet Lady of Babylon, whose only argument is fire and faggot, and is described in the Book of God as 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus.'

"I remain, Sir,

"Your most obedient Servant.

"WILLIAM CROTTY,

"Catholic Priest.

"Birr, June 5, 1836."

We must turn our attention to the volumes with which this article is headed.

The first publication on our list consists of three distinct parts; the first is a letter to the Rev. John Keaveny, Roman Catholic priest of Achill. The letter explains the circumstance which produced it, which is no other than this:—The Rev. John Keaveny, the Romish priest, informed his congregation that the four persons who addressed this letter to him would be damned; and that he, the said John Keaveny, was ready to attest the same, by oath, upon the Holy Bible. The four persons thus denounced were Edward Nangle, Owen Downey, John Joyce, and

John Gardner. They signed the letter with their names. There is also a postscript to the letter, of which the following is a copy:

"We, whose names are undersigned, pledge ourselves, that if Mr. Hughes, parish priest of Newport, or any other priest, can answer from Scripture, and refute the above objections to the Church of Rome, we will leave the Protestant Church, and join the Roman Catholic Religion. If he fail to do so, every one who values his soul, ought to abandon a false religion.

"WILLIAM B. STONEY,

"WILLIAM MAIRS,

"J. F. DOHERTY."

"*Dugont, Monday, Aug. 25, 1834.*"

The second part of this pamphlet is a letter addressed to the writers of the former, and has the title "Imposture exposed." It is professedly written by a Catholic layman. The third part is "A Reply to the Second Letter," by the Rev. E. Nangle, a clergyman of the Protestant Episcopal Church in Ireland, in which the queries in the first are justified, and the attempts in the second to show the fallacy involved in them, are exposed as futile.

From such controversies as these we have every thing to hope, and nothing to fear. They will establish the authority of truth, and subvert the throne of error. The second part of the pamphlet, written professedly by a Catholic layman, is a very striking instance of that indication of weakness which is always most evident when boasting and violence are the substitutes for argument, and virulent and foul abuse occupy the place which, in a good cause, would be filled by a statement of unquestionable facts. We wish the Roman Catholic Church a host of such defenders as the author of this portion of the pamphlet.—The absurdity of the defence will then be in admirable keeping with the absurdity of the system. This

pamphlet is, as a whole, interesting and valuable, and we heartily wish it an extensive circulation.

The second book on our list is evidently the production of a superior and cultivated mind. It has all the fascination of a work of fiction, and all the force of truth. We hope it will obtain attention from Protestants of all parties, and that many Roman Catholics, for whom it was especially written, may be induced to open and peruse its convincing pages. These contain the progress of the writer's mind from superstition and error, to scepticism and infidelity, and thence onward to a theoretical conviction of the truth and divine authority of the gospel and its doctrines, and eventually to devout, humble, and cordial reception of the Lord Jesus Christ as the "one Mediator," the Almighty Saviour, and the only King in his Church. A large portion of the volume is occupied with a full, clear, and biting exposition of the errors and absurdities of Romanism, and the duplicity, craft, and brazen audacity of very many of its champions. All these are brought by the writer to the infallible test of Scripture, which is made to bear with unconquerable force on the vast mass of superstitious observances, false dogmas, and unrighteous practices of the advocates and defenders of the *holy* Roman Catholic church.

The third volume in our list is the production of the Rev. J. Young, of Albion Chapel, Moorfields. These Lectures have been published, he informs us, in consequence of "the solicitation of a great number of friends, whose judgment he was bound to respect." The author adds, that "he has been the more reconciled to the course which he has adopted, from the circumstance, that while all the details of the popish contro-



very are to be found in many voluminous publications, both of earlier and later date; and while there are many valuable treatises on one or more of the popish dogmas, he is not aware of any book which, like the present, in small compass, professes to discuss all the principal points of difference between the Protestants and Roman Catholics."—**PREF.** p. 3. As this is a large and expensive volume, we shall give a brief outline of the topics brought under review in its pages. These, are after,

I. An Introductory Lecture. II. The Popish Doctrine respecting Indulgence and Absolution. III. Auricular Confession. IV. The Authority of the Church. V. The Insufficiency of written Revelation. VI. The Sacrifice of the Mass. VII. Justification. VIII. Venial and Mortal Sins. IX. Purgatory. X. The Supremacy. XI. The Headship of the Pope. XII. The Intercession of Saints and Angels. XIII. The Veneration of Images and Relics. XIV. The Sacraments. XV. Transubstantiation. XVI. Concluding Lecture.

We are not quite satisfied with the arrangement. The second and third Lectures are devoted to minor topics in this great argument—indulgence, absolution, and confession. The authority of the church and tradition form the topics of the third and fourth Lectures. It strikes us that these ought to have had the first place; and if the supremacy of the Pope had followed, the order could not have been objected to, but this topic does not meet our eye till the eleventh Lecture.—Transubstantiation also falls into the last place; but surely this is much more important than the doctrine of saints and angels, and the veneration of relics and images, which precede. We think that,

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in a second edition, a much more interesting and orderly arrangement might be made, either by placing the main points before the reader in the first few Lectures, or inverting this order, by placing the minor topics first, and following with those of increasing importance till we reach the summit of passive absurdity and assumption, the authority of the church, and the supremacy of the Pope. As it is, there is a strange blending of primary and secondary topics throughout the series. It is true that the author apologizes for commencing with *indulgences*, on the ground that these, in the hand of Tetzels, gave rise to the Reformation. Had the Lectures been historical, this would have sufficed; but so far as we can discover, this is the only attempt at a chronological arrangement. Having made these few observations on the arrangement, we hasten to express our decided admiration of the volume. It is an able, manly, and uncompromising exposure of the errors of Roman Catholicism, blended with a sound and searching exposition of all those truths of Revelation, which the Church of Rome either deprives of their force, perverts from their true import, or entirely nullifies. The style, moreover, is popular and efficient; and though we should be disposed to think it rather too colloquial and declamatory, if employed in a laboured treatise, we cannot utter a whisper against it, as the volume was published at the urgency of friends, and is composed of sermons, and does not form a regular essay. We present our readers with two extracts, as fair specimens of the general character of the volume. The first is on Confession, the second on Justification.

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"This dogma has been the prolific source of the greatest wickedness. To quote the pithy sentiment of an able writer in this controversy, 'The mind of every popish priest is the common receptacle of all the filth in his district.'—Let no one imagine that in such an assertion it is the men we condemn, and not rather the system. It is not innuated that a Roman Catholic, or Roman Catholic priest, is a worse man than his neighbours; but neither is it to be admitted that he is so much better than they, that *he* is able to withstand the power of temptations and the influence of circumstances, which *they* could not. Constituted as human nature is—so easily tainted and polluted, if it at all come into contact with vice—so liable to catch the infection of sin—having so much within itself which is congenial with temptation from without—no man could, without the most imminent danger, listen to a detail of all the corruption that is in the breast of a fellow creature. And if in place of a single fellow creature he has to listen to a detail of the corruption that is in the hearts of multitudes, wonder not that through familiarity with the depravity of others, his own depravity should be fearfully augmented, that he should become hardened in iniquity, and instead of being the guardian of the piety and virtue of others, he should become their corrupter and destroyer. Familiarity with vice necessarily lessens our abhorrence of it, and debauches the imagination, and acts as fuel to the unhallowed fires within our bosoms, that only require some outward incentives to make them blaze with all their fierceness, and with all their destructiveness. Accordingly we find that the questions put by the Romish priests, with the view of searching the consciences of penitents, are of the most pernicious kind, and calculated to suggest what had otherwise never been entertained. The Catholic helps to devotion, in like manner, contain questions, by which the individual is taught to examine himself, on which it is impossible to glance without contamination. I might quote to you the language of one who was himself a Roman Catholic priest, that 'at the confessional, and by the questions of the confessor, he had learned more sins than he ever heard of in the world.' 'A student of Maynooth College, in Ireland, told me,' says a respectable writer in this controversy, 'that he confessed the sins which the books of devotion mentioned,' and when asked if he had been guilty of such as a student of divinity, his reply

was, '*No, not in act, but in thought, which my book of devotion inspired.*' It is in my power to put you in possession of testimony, on this subject, of the most satisfactory kind. The following are the words of a gentleman, once a Roman Catholic, and now a faithful Protestant minister with whom I have the pleasure to be personally acquainted.

"'If auricular confession be at all times conducted as it was when I engaged in it, I have no hesitation in saying, that I consider it one of the most abominable and corrupting institutions of popery. If the person confessing hesitates for a moment, through defect of memory, or through feelings of shame, the father confessor proposes a leading question on the various kinds and degrees of iniquity, and thus stimulates the reluctant devotee, and drags from him or her the inmost secrets of the heart. To say a single word in explanation of the questions which a father confessor will thus propose to a young man or a young woman, a husband or a wife, would be to imitate his vile example. You will perceive, at a glance, that they tend to increase the knowledge of the young and simple in the ways of transgression, and to render vices of the most injurious and disgusting kind familiar to all.'"—*The Protestant*, vol. ii. page 306.

"The idea of merit or goodness in the sinner forming any part of the ground on which forgiveness is bestowed by God, is inconsistent with the perfection of the work of the Redeemer. It is undeniable that Christ must first be supposed not to have done enough, before the notion of any thing in addition to his merits can be entertained. Before this can be entertained, the incarnation, the righteousness, and the blood of the Savior must first be supposed to be defective; we must first cast dishonour on him who died for us; we must first detract from the perfection of his obedience, and from the efficacy of his bloody sacrifice; and for all the abasement to which he stooped, for all the labours he performed, for all the sacrifices he made, for all the sufferings he endured, and for all the anguish of body, and all the agony of soul which he bore, we must pronounce his merits to be insufficient. And were it so indeed that the Redeemer had failed; were it so that his merits were incomplete, and that the obedience and suffering of one who was divine as well as human, were defective, what utter folly is there not in the supposition, that any merits of ours could add even one drop to the ocean, or form one pile of sand on

the sea-shore! The justification of guilty human beings, and the infinite sufficiency of Christ must stand or fall together. If he be not a whole Saviour, he is no Saviour at all. If he be infinitely sufficient, then the thought of any thing besides is not only folly, but impiety. And if he be not infinitely sufficient, then farewell for ever, Light of Hope! thy ray shall gild no more this desolate and outcast world!

"But, fortified by the uniform and unequivocal deliverances of Scripture, we discard the notion of the imperfection of the work of the Saviour. We believe that, by his perfect obedience, he has magnified the divine law which man had dishonoured, that he has displayed it forth in all its extent, and in all its spirituality, and that he has exhibited its true nature, and demonstrated its inviolability. We believe that by his sufferings and his death, he has done unspeakably more to illustrate and to vindicate the holiness of God and his abhorrence of sin, than if the whole race of man had been consigned to an eternity of punishment. And we believe that, upon the ground of his perfect righteousness, and of his perfect satisfaction, God is ready to bestow a full and an irreversible pardon on the most guilty and the most abandoned. Man occupies the position of a rebel and a criminal before the bar of his Sovereign and his Judge. He is guilty, and condemned, and powerless. He can do nothing, and nothing is required of him. But a free pardon, founded on the obedience and satisfaction of Christ, is in the hand of the Judge; and all as he is, without word or deed, he is welcome to receive that pardon, provided only that he will receive it on the ground on which it is tendered. And this brings out in a simple and condensed form all that is meant, when it is declared that we are justified by faith, that faith is merely the exercise of the mind in accepting forgiveness on the ground on which it is offered, and confiding in the excellency and sufficiency of that ground. It is not that faith is meritorious and worthy of a reward, and that because of it, in any respect, God bestows justification; but simply, that as it is not enough for a boon to be held out to us, and as it becomes ours only by our accepting of it; so when it is declared that we are justified by faith, we understand, that whilst a free pardon is in the hand of God, that pardon becomes ours when we accept it. And it is obvious, at a glance, that this neither supposes the slightest merit in us, nor detracts from

the free and gratuitous character of divine forgiveness."

The fourth and last book at the head of this article is Stanley's *Dialogues on Popery*. The topics of the Dialogues are, 1. Purgatory and Indulgences; 2. Transubstantiation; 3. Angel, Saint, and Image Worship; 4. Confession and Absolution; 5. The Antiquity, Supremacy, Succession, Unity, Infallibility, and Rule of Faith of the Papal Church. The dialogues are shrewd and intelligent, but marked by too much acrimony towards the priests. That many of these are bad men we have no doubt. Without any confidence in their own system, and ignorant, voluntarily or involuntarily, of a better, they delude the people while they themselves are not deceived. But perhaps the major part are of a different character. These have taught implicit faith till they believe that it is divine; and while they practice the rites and ceremonies of their chapels, are firm believers in their efficacy. Those who embrace correct views of divine truth, invariably fall short of their own standard; while not a few of the advocates of different schemes of error, will be found much better than the systems they have embraced. Popery itself cannot be depicted in colours too dark. It is a religion without knowledge, without devotion, without Christian character. The most ignorant, the most hardened, the most brutal in disposition and impure in conduct, may be worthy sons of this church; not a few of whose popes even have been stained with vices which are a disgrace to human nature. Impure in her confessional, superstitious and idolatrous in her worship, intolerant in her spirit, she has substituted for the simple, pure, and spiritual religion of the New Testament, a

worthless ceremonial of holy places, holy persons, and holy things, penances, pilgrimages, mortifications, and fastings, and entirely excluded the "sanctification of the Spirit and the belief of the truth." And yet Luther, and the aged man his spiritual instructor, who taught him the truth as it is in Jesus, were both monks; and Fernelon was an archbishop, and Quesnel a priest of the church of Rome.

The following extract from Mr. Stanley's volume, on the origin of the doctrine of transubstantiation, will furnish a specimen of its style.—Mr. Stanley has committed a strange blunder in supposing that Dean Swift, in his *Tale of a Tub*, intends by Jock and Martin, Calvin and Luther. He intends rather the Churchman and the Dissenter, or the Episcopalian and the Presbyterian.

"After Constantine had heaped riches upon the church, its ministry became awfully corrupt and deteriorated. Instead of entering upon that ministry animated by zeal for the glory of God and the salvation of the world, many embraced it as the way to ease, and opulence, and honour. Instead of teaching the doctrines of Christ, as taught by him and his Apostles, they mixed with these the opinions of pagan philosophers, by which its simplicity was destroyed, its moral vigour weakened, and its beauty tarnished. Instead of enforcing its precepts, they associated these with numerous traditions, many of which were as much at variance with the precepts of Christ, as were the traditions of the Jews with the commandments of God. And instead of exhibiting the example of Christ for their constant imitation, they applauded the conduct of fanatics, who shut themselves up in monasteries, or who retired from the abodes of men to dwell in deserts, where they voluntarily subjected themselves to the most severe bodily austerities and privations. Then the religion of Jesus—simple, spiritual, and pure—was exhibited in most unseemly union with the antiquated institutions of Moses, and the vain and empty speculations of pagan philosophers, and the ridiculous fancies of some popular enthusiasts. Then the rulers of the church

sought for priestly power, whilst they were negligent of the souls of the people; and instead of provoking each other to zealous exertion in extending the cause of the Redeemer, and in well shepherding the flocks committed to their care, were engaged in angry contentions who should be the greatest, and whether Easter should be kept a few weeks earlier or later, with a multitude of other matters, of no greater importance. From that period the religion of Jesus Christ began to be more and more corrupted. There was a rage for accommodating Christianity to the heathenish taste of the people, who, when imperial influence was in favour of Christianity, had embraced it, without any conviction of its truth, or experience of its saving power. Among other things, images of saints were placed in many churches, which soon became objects of worship. All, however, had not so completely lost the knowledge of Christianity, as either to embrace or sanction this species of idolatry. Some eminent men, both clergy and laity, opposed it; and in some places the images were pulled down and broken in pieces. The contest was long and angry. At length a council was called to decide the question, whether images should or should not be worshipped. That council was held at Constantinople, in 754, when there were present 338 bishops, in which not only the worship, but also the use of images was condemned. 'The doctrine of the corporeal presence of Christ was first started upon occasion of the dispute about the worship of images, in opposition whereto this Synod did argue thus: 'That our Lord having left us no other image of himself but the sacrament, in which the substance of bread is the image of his body, we ought to make no other image of our Lord.' In answer to this argument, the second Council of Nice, in the year 787, did declare, 'That the sacrament after consecration is not the image and antitype of Christ's body and blood, but is properly his body and blood.' Here, then, was the birth of transubstantiation into the Christian church, and its parents were image worshippers. But, Patrick, it was long before the poor brat could be admitted to baptism. Many men of name and talents refused to acknowledge him. It was not till many years after the Greek Church had cradled the little urchin, that the Latin or Romish Church acknowledged its legitimacy. In the year 818, Paschasius Radbertus first broached it in that church; but it was warmly and ably opposed by some of the best and ablest divines of that age, among whom was Rubanus Maurus, Archbishop

of Mentz. Referring, in the year 847, to Paschasius, he remarks, 'Some of late, not having a right of opinion concerning the sacrament of the body and blood of our Lord, have said, that this is the body and blood of our Lord, which was born of the Virgin Mary, and in which our Lord suffered upon the cross, and rose from the dead: which error we have opposed with all our might.'—'From whence,' as Archbishop Tillotson remarks, 'it is plain, by the testimony of one of the greatest and most learned bishops in that age, and of eminent reputation for piety, that what is now the very doctrine of the Church of Rome concerning the sacrament was then esteemed an error broached by some particular persons, but was far from being the generally received doctrine of that age.' But the darkness became more and more dense; and this and image worship, and relics, and purgatory, and indulgences, and every other abomination for which the papal church is distinguished, grew up in the darkness; till at length this misshapen monster, having been previously licked into its present form by Pope Gregory VII., in 1079, was publicly baptized by the name of transubstantiation, in the year 1215, by Pope Innocent III., at the Lateran Council, a name unknown to men before that time."—pp. 84—85.

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*The Baptists in America; a Narrative of the Deputation from the Baptist Union in England to the United States and Canada. By the Rev. F. A. Cox, LL.D. and the Rev J. Hoby, D.D. 1 vol. 8vo. pp. 516. Ward and Co.*

THIS title, in appearance, is sectarian; but, perhaps, it better describes the volume than one of a more general character would have done. The work refers to other denominations; but its main object being to give information respecting the Baptist Churches in the United States, it dwells chiefly on them.

We have so lately expressed our views and feelings respecting the importance of fraternal intercourse between the Christian churches of Britain and America, in the Review of the Narrative of our own Deputation, that it is not necessary to enter on the subject again.

The work of our respected friends is written in a Christian spirit, and evidently with a desire to benefit their own denomination. In reading the volume, we have met with descriptions of cities and towns which we had in the other Narrative, and which did not seem so necessary, as other writers had also written about the same localities. As the work was limited to one volume, we rather grudged this filling up, as we were anxious to have at greater length the writers' views respecting these great subjects, which bear on the religious, literary, and social character of the Americans.

The volume presents conclusive evidence respecting the working and sufficiency of the voluntary principle. The authors substantially agree with the writers of the first Narrative on the various points which illustrate and establish this view of the subject.

The members of the Deputation appear to have attended most faithfully to the work assigned them. They mingled with the people as much as possible, but especially with the ministers and members of their own denomination. This supplied them with information respecting the Baptists in America, which could not have been obtained in any other way. Of this information the volume before us shows that they have availed themselves most liberally.

The leaning of the writers is decidedly denominational—perhaps too much so, (see pp. 133, 148, and 502.) Yet still we are not prepared to say, that it is "offensively sectarian," while the object of the writers is evidently to give as favourable a view of the Baptists in America as was consistent with truth, and their means of information; it is not done by depreciating other communities. As a matter of course, then, their

denomination stands prominently forward as the principal section of the Christian church in that land; so that to the Baptists of this country it must appear as the most important, numerous, and influential body of Christians in America. The numerous divisions, however, which are admitted and lamented by the writers, lessen materially the efficiency of the general body; so that it can do less for home or foreign objects than smaller but more united and compact denominations. The complaint made by the denomination in this country of a want of adhesiveness among their churches, may be also made of the body in America. But we proceed no farther on this point, lest we should become invidious, which we have no wish to do.—We can and do rejoice in the usefulness of that denomination in America, even though we may not admit that it is their peculiarity that gave them success. They are zealous, and God has granted his blessing.

We think that the visit of the Deputation will do good to their denomination in America. The prudence and fraternal kindness displayed by the members of it, in all their intercourse with their brethren, must have produced a salutary impression. We trust also that it will have a similar effect on their own denomination at home, in uniting and strengthening them in the present crisis of the Christian church. We view it as an important branch of that church in our land, holding not only the fundamental truths of the gospel, but also cherishing views of the nature of Christ's kingdom, which we consider essential to the wider diffusion of the gospel at home, and to its universal diffusion abroad. Every circumstance, then, which cements Christians holding

such views, should be hailed with pleasure as promoting the cause of our common Christianity.

As this is a volume which, from its price and character, is likely to be within the reach of many of our readers, it is less necessary to give lengthened extracts. We rather wish to direct the attention of the reader to one or two points generally interesting.

The subject of Revivals appears to have come frequently before the members of the Deputation. They are of opinion with the former writers, that in most cases the effects of revivals have been decidedly and extensively beneficial; and that many of the excesses into which excitement betrayed some good men at first, are now carefully avoided. The impartiality of the authors is seen in the various specimens which they give of the means used to promote revivals, and the consequences of them. By doing this the reader is enabled to judge for himself. We shall give a specimen of what may be termed one of the worst kind of revivals. It is Dr. Cox that writes—

“At the time of my arrival in Montpelier, there was a considerable excitement in consequence of the visit of a celebrated revivalist, one who drove religion forward with a reckless fury. He was to address young people the same evening; and he pursued his systematic course of *moral mechanism* for several days. This term appears to me accurately to express the facts: I afterwards came into another scene of his operations, the effect of which had been, when the fermenting elements had subsided, to leave in more than one religious community, a residuum of spiritual coldness, bordering on a disinclination to all religion, and productive for a time of total inaction. From delicacy I conceal his name, while recording a specimen of his proceedings. After repeated prayers and appeals, by which he almost compelled multitudes to repair to the anxious seats, he asked again and again if they loved God. They were silent. ‘Will you not say that you love God? Only say you



love, or wish to love God.' Some confessed; and their names or their numbers were written down in a memorandum book, to be reported as so many converts. It was enough to give an affirmative to the question; but many were not readily, and without continual importunity and management, induced to the admission. He would continue—'Do you not love God? Will you not say you love God?' Then taking out his watch,—'There now, I give you a quarter of an hour. If not brought in fifteen minutes to love God, there will be no hope of you—you will be lost—you will be damned.' A pause, and no response. 'Ten minutes have elapsed; five minutes only left for salvation! If you do not love God in five minutes you are lost for ever!' The terrified candidates confess—the record is made—a hundred converts are reported!

"Let it not be imagined, that these are common methods of procedure, even amongst the most zealous revivalists; but the tendency to similar extremes is not very unfrequent. Fanatical extravagances of this description, are unhappily confounded by many, with efforts which are not only more sober, but unobjectionable and useful. In the estimation of the wisest and best of men, they disparage a good cause, and provoke some of them, as I have found, to discountenance every movement which comes under the name of a revival. It is proper, however, to look at this subject with a just discrimination; to consider that the very counterfeit implies the existence of the valuable coin; that there may be a holy, and assuredly there is in many parts of America, a beneficial excitement which essentially differs from a fanatical commotion; and that we ought not to undervalue, or be repelled from energetic measures which have the stamp of reality, religion, and scripture upon them, by the indiscretions and impieties of spiritual mechanists, zealots, and alarmists."—pp. 180, 181.

There are doubtful cases of revivals. At least there seems to be such a mixture of good and evil in the means used, and in the effects produced, that it is very difficult for the mind to decide as to the beneficial tendency on the whole. There seems to be one of these instances in the account given of the Camp Meeting of the Free-Will Baptists at Lisbon, in Ver-

mont. It ought to be stated, however, that this section of the Baptists does not by any means furnish a fair specimen of the Baptists in America, either in intelligence or orthodoxy.

"In the evening, after a sermon by Mr. Marks, of Portsmouth, an invitation was given in the customary manner to those who felt concerned about their souls to come forward to the anxious seats, that they might enjoy the prayers and instructions of their ministerial friends. In a quarter of an hour, but not without repeated importunities, about thirty-five persons, men and women, had complied. The ministers, one after another, in rapid succession, now knelt down in the aisle or pew to pray, with an occasional brief interval of whispering conversation with individual candidates, who were urged to speak and confess their sins. Both Mr. Sutton and Mr. Noyes engaged in this manner in prayer, each following other ministers of the denomination. Every sentence or two was accompanied by loud responses from the assembly, with words or groans of assent. Thus they prayed, sung, confessed, and ejaculated. The impassioned character of the supplications was often astonishing for fervency and flow. The whole atmosphere seemed infected with excitement. It encompassed you, and forced you to breathe it. You seemed to have got into a new element of existence.—The whispers or appeals to candidates in a subdued tone were often solemn, reasonable, and pointed. 'Consider, you have taken the first step; the first step in religion is infinitely important; to be decided is the great point. Go along, go along, never draw back. We pray for you, but you must pray for yourselves. Christ is the hope of the guilty and of the poor backsliding souls.' The devotions soon lost much of the character of a mere string of generalities, and in some instances, especially as the atmosphere became more glowing, descended even to singularly personal and minute specifications. 'Gracious God regard these souls—these mourning souls! Some of these are backsliders and are come back to thee; they are brought with weep—weep—weeping eyes and hearts. Blessed be God for one of these mourners in particular, the aged man—an old acquaintance of mine of twenty years' standing. See Lord, there he is, he is come at last.' Words of peculiar interest were often marked by dividing the syllables, the first of which, the speaker hung upon in a

long drawing, vociferous accentuation, difficult to express on paper; as glo—ry, ho—ly, everla—s—ting. The impassioned ardour of one prayer in particular can never be obliterated from my memory. It was that of one of their chief ministers. I felt at the moment, that if I could not entirely sympathise—if from any scruples I could not glow, and burn, and blaze as he did, it was because my heart was frozen and dead. The utterances fell tremendously, and sometimes from their vehemence and rapidity, almost unintelligibly, upon my accustomed ear. 'O Lord,' said he, 'look upon us and bless us! Our help is in thee! We seek thy face as thou hast desired! O, look upon these souls, these precious souls! Here is a company of penitents and backsliders before thee! Look upon these anxious seats, upon these humble mourners, these mourn—ers in Zion! O my God, I am myself a mourn—a mourn—a a mo—o—o—ourner;' and here the speaker, with a passionate utterance no terms can describe, and with a gradual deflexion of voice through the whole octave to the lowest note, fairly broke down with overwhelming emotion, and carried with him, as it seemed, the whole audience with their concurrent tears, sighs, groans, and exclamations. The effect was inconceivably powerful, and the whole expression, I am perfectly assured, most sincere. It was like the confluence and the sound of many waters.

"Desirous of investigating to the utmost the nature of those revivals, which have been so much both lauded and denounced, I was determined not to be satisfied merely with what I saw or overheard; and therefore proceeded, with the permission of the ministers, to converse in a whisper with several individuals who had repaired to the anxious seats. My object was to penetrate below the surface of an outward demonstration of feeling, and to ascertain the inward sentiments and emotions of the mind. This I was enabled to do without attracting particular notice from the surrounding multitude, in consequence of the hum and bustle incident to a body of people, variously occupied, and in a state of excitement. My recollections of what passed substantially, shall be limited to a brief report of two or three cases, which may stand, each as a specimen of a class, and, together, as an average of what is developed in many revival movements. Entering the seat, then, and selecting my candidate, I inquired, 'What brought you here?'—'I was called upon to come.' 'Now, from the pulpit, or before?'—'From the pulpit, by the minis-

ter' 'Were you ever in an anxious seat before to-day?'—'O yes, Sir, but'—'But what? Speak freely.'—'I lost my religion—I am a backslider from God.' 'Did you feel, then, on a previous occasion as powerfully as you do at present?'—'Oh yes, but, alas, I have gone astray!' 'What led you to backslide after professing the deepest religious impression?'—'The world, the pleasures of the world, and the ridicule of others.' 'You could not, then, renounce sin entirely; you could not encounter a sneer and follow Christ?'—'Only for a time. I mourn—Oh, indeed I mourn, that I have been a backslider.' 'But, having abandoned your profession once, you may do so again. This may be only a transient impression—another vanishing dream of religion.'—'I hope not. I do wish and pray not. I am resolved now, and trust shall never backslide again. I see the vanity of the world, and the sinfulness of my conduct. I would be amongst the people of God.' A second was less communicative, but seemed much affected. 'Are you here for the first time?'—'Yes.' 'What induced you to come?'—'I wish to be prayed for.' 'Why?'—'Silence. 'Do you feel sensible of the guilt of sin?'—'Silence. 'Did you ever feel any particular desire after religion before?'—'No, Sir.' 'Then you have lived a worldly and careless life?'—'Yes.' 'Have you attended this or any other place of worship before?'—'Sometimes, not often.' 'But never cared about your soul?'—'No.' 'Well, what is your idea now? What is the sentiment or feeling that brought you here? What thought now affects you so deeply?'—'I wish to be prayed for.' To a third, 'I hope you are anxious about your internal concerns, as you appear in the anxious seat?'—'I am; I am a great sinner.' 'Have you come forward at any other time?'—'No.' 'Why now, then?'—'I have been asked, and urged to come, if I wish for religion.' 'And so you wish for religion, and wish to be prayed for?'—'Yes.' 'But you must pray for yourself.'—'I don't know what I feel.' 'What particular idea influences you, or what was it made you approach these seats?'—'I have been powerfully impressed.' 'With what?'—'With what has been said and done.' 'What has been said, that particularly impressed you?'—'Oh, the whole.' 'Well, what is then your sincere feeling and purpose?'—'I know I am a great sinner, and I wish to have Christ as a Saviour; I wish to experience religion.' I would remark that this is the common phrase employed on these occasions; they uniformly speak

of experiencing religion. I have endeavoured to impart to the reader a correct idea of the respective conditions of mind in the three individuals introduced in the preceding narrative. The first appeared to me hopeful; the second doubtful; the third satisfactory; that is, so far as it was possible to form a judgment upon premises so slight, and with feelings so incipient. The stranger certainly was not qualified to intermeddle with the secrets of the heart, yet the manner in which the confessions of the tongue are made, may often betray the inward character. The sympathies of our nature, and the developments of piety will continually, if not infallibly, enable us to perceive humility, or detect artifice. Whatever may be our opinion of particular measures, or whatever our sentiments on the general question of excitement as a means of religion, it is the dictate of inspiration to 'judge by the fruits' that are apparent. Great heat may undoubtedly produce a rapid, and it may be unnatural, vegetation; but it will suit some plants. Let the promoters of revivals be universally as solicitous to form character as to promote feeling; and they will then have made the whole moral experiment. I charge them not, that is, the more wise and sober of them, with the abandonment of this test; on the contrary, I know that many of them are solicitous for its most rigorous execution. To despise excitement, when our mental and moral constitution obviously need it, and when scripture itself appeals to the passions as well as to the understanding, would be folly; to depend upon it, when at the best it can be but a means, or instrument of good, requiring a skilful application and a judicious control, would be impiety.

"My intercourse with the ministers and people of this denomination convinced me of their zeal and union. I perceived also much of enlarged benevolence, and individual generosity of feeling. Their sentiments towards each other were eminently fraternal. Whoever was the preacher, he was equally cheered by every other. The puritanical manner appears to be very generally retained; and it is combined with much of the primitive spirit. Their method of address is often pointed, and commonly vehement. They are in the main uneducated; but are beginning to value learning, and to promote it. As a denomination, their views in some points, and their practices in other respects, will, no doubt, be modified by time and experience."—pp. 169—176.

There are several very interesting

accounts of what may be called revivals of the best kind. We give one of these, which includes several brief statements.

"In one place it was determined by a few persons to institute a prayer meeting at sunrise, as a means of renewing a languishing cause. In this measure the church, after a short time, concurred, till an awakened feeling evinced itself, and 'a time of refreshment from the presence of the Lord,' ensued. In conversing with a young lady who was the fruit of these efforts, sense, decision, and piety were conspicuous. Her age was thirteen.

"At another village, soon after the appointment of a similar prayer-meeting last autumn, the church agreed that every member should adopt a system of visiting each other for the promotion of religion. In a fortnight all had been visited. The regular and extra assemblies for devotion now became fully attended, when impenitent persons were pointedly addressed. The practice of fasting also was introduced, as well as that of mutual confession. This appeared to result in the outpouring of the Spirit on every church and congregation, and protracted meetings were held in all. Besides others, twenty-six were added to the baptist community.

"In a third instance the hallowed fire was kindled from other altars. Meetings had been frequently held in the neighbourhood in several places, and in the one in question a remarkable degree of general attention to the word had been manifested. At length many persons began to pray with special reference to their unconverted relatives. The church then resolved to appoint meetings for fasting and prayer for the unregenerate, which were observed for three weeks successively. During this period individuals frequently rose to request special intercession for particular friends, till, as the narrator expressed it, there was 'a general melting down,' which attained its most powerful character on the ensuing evening of the Sabbath.—Twenty were baptized, no one of whom has subsequently shown any symptoms of declension.

"In detailing a fourth specimen, in which prayer meetings were established for thirty evenings in succession, the speaker adverted to the first protracted meeting which he had attended about five years ago in the state of New York. After the second sermon had been delivered, a hope was entertained that one

or two might probably manifest decision of mind, if a public invitation were given. This measure was accordingly adopted, though not without considerable hesitation. To the astonishment of all, sixty persons rose, bathed in tears. In a short time the effect became so irresistible, that the whole church fell on their knees, while one gave audible expression to the all-pervading emotion. The number first-named at length joined the church, and it was stated in a letter received at the end of a year, that every individual continued steadfast and immoveable in the faith.

"A fifth and final specimen may be here cited. It is that of 150 added to a small church in four years, half of them at least from the Bible classes and Sunday school. Some opponents to religion had publicly denied and ridiculed the efficacy of prayer. Protracted meetings, however, for this purpose, were held, and so deep was the feeling excited, that the ministers could scarcely persuade the people to retire after repeated exercises. On one Saturday evening, in particular, it was announced that there would be no meeting, but the people notwithstanding assembled, and continued praying and conversing till a late period at night. Aged persons and children became alike impressed. Three of the Sunday school scholars were baptized, and ten or twelve were believed to be truly converted. The children met with their teachers for special prayer, and at their own solicitation. It happened one evening that when the children assembled no teacher came. The minister, accidentally passing by, stepped up to the door and listened. It was moonlight, but 'the Sun of righteousness' appeared to have risen, with 'healing beneath his wings,' on the sweet company within. He heard distinctly a little boy of eleven years old praying with the greatest fervour and propriety. Others engaged who were only six or seven. When conversed with on the surpassing interests of the soul and eternity, they seemed as if all had been melted down and cast into the very mould of grace.

"I proposed three questions to the ministers, who related these and other proceedings of a similar character.—1. *Was the greater proportion of those who came forward in these revivals persons who had before been serious but undecided in religion, or were they entirely new converts from the world?* The answer was, that in general they were newly converted; as, for example, 110 professed religion on one occasion, of whom forty had been

previously impressed. 2. *What permanent effect, if any, was produced upon those who did not profess religion at the time in question, though they were powerfully affected?*—Answer: A large proportion continued to give evidence of piety, and united with other churches. In many cases, however, persons who seemed to believe, flinched (as the narrator expressed it) at the time, from the ordeal of a public baptism, grew cool, and became finally hardened.—3. *What is the ratio of conversions in a revival, and of the stability of the conversions, to those arising out of the regular services of religion in a period of three or four years or more?* Answer: A considerably greater number during any given period of time than when only ordinary means are employed, and in general those who continue steadfast are in fully equal, probably greater proportion."—pp. 150—154.

Some encouraging facts are stated respecting the efforts of American Christians to evangelize the West. The educational cause continues to prosper among the different denominations. Indeed it appears from this volume that all their Christian Institutions are in successful operation. The desire of the Baptist churches to have a well-educated ministry, is represented as increasing. The great number of vacant churches does indeed call for enlarged efforts in promoting this object. There are many particulars given respecting the various institutions connected with the Baptist denomination. This must be peculiarly interesting to that body, and will no doubt stimulate them and others to greater zeal in sustaining and increasing literary and theological institutions.

The authors speak out their views respecting slavery, and the prejudice which exists against people of colour, both in the slave states and in the free. These accounts will do good. They come from those who do not exaggerate. They present to us much that is fitted to produce deep regret. We cannot read the statements that are given

without being thankful that we have not been exposed to the debasing influence of slavery in the midst of us. It is a system not only injurious to the slave, but also to the owner and his family. It is this state of things that produces prejudice against people of colour in all the states, and which is not likely to be removed till slavery is abolished.

Dr. Hoby mentions two cases which exhibit this prejudice even in a free state.

"The river Juniatta is crossed between McConnellsburgh and Bedford. It is here a quiet stream meandering along at the foot of mountains 500 feet high, clothed with foliage, and presenting many a bold projection and many a romantic glen. A storm here suddenly burst upon us, and the rain fell in torrents. Our driver was in no hurry to proceed, and the delay afforded an opportunity for witnessing the injustice so often practised upon the blacks. A very respectable-looking, well dressed young woman, had been waiting for the stage, and had paid her fare to go forward by it to the place of her residence. While we stood at the inn door, a gentleman, on examining his chaise, found it was out of repair, and thought it desirable to send forward his lady and two children in the stage, who accordingly got in. On hearing a plaintive entreaty, and a harsh, angry, repulsive reply, my attention was drawn to the coloured woman, who was earnest in imploring permission to go; when the following dialogue took place:—'I hope you will let me go, sir?' 'I tell you, you can't.' 'But, sir, you have taken my money!' 'Well, you can't go.' 'You have received my money, sir, and I think I ought to be permitted to go, as I want very much to get home to-night.' 'You can't go, I tell you; there is no room for you.' 'I think there is room, sir.' 'There's no room for you, and you shan't go.'

"Not a voice was heard during this altercation to plead for a poor unfriended girl, respectable and pleasing both in manners and person. I was astonished that the lady's intercession was not employed. Yet, perhaps, it was her prejudice, which the stage-master consulted; or, perhaps, it was that of the lady's lord, who would not submit to the indignity of having his

wife and children fellow passengers with a coloured person. However that may have been, when the driver's preparations convinced me I could witness no more, I took the liberty to interpose, saying in reply to the last decision, 'there is no room for you,'—'I think we can make room for the young woman: at all events *she shall have my place.*' Grieved as I felt at the thought of evils inflicted on this portion of my fellow creatures, many of whom, too, are fellow Christians, I could hardly forbear smiling at the dilemma into which the parties felt themselves so suddenly thrown! Stupid as the blacks are said to be, I can only say, the young woman very quickly, but with great propriety, availed herself of the opportunity, and the coach-door being open for my entrance, she got in. I had no intention to be left behind; and, therefore, immediately followed. The gentlemen standing round the coach, seemed to be taken by surprise: it was doubtless a singular occurrence; but before their presence of mind returned, the driver was in sufficient self-possession to move off, and leave the discussion to those most concerned. I remarked two things when we had adjusted ourselves in the coach: first, there *was* room in the stage, as we had not after all the full complement of passengers. Moreover, the lady, who would not have interfered to prevent the young woman from being left behind, though so far as I could see, she herself was the cause of it, was willing enough to let the good tempered girl have the trouble of nursing all the way, and of trying to please and keep quiet one of the children.

"During this journey, I had an opportunity of observing how sometimes even the drivers of the stages partake of the same prejudices against their fellow creatures of a different hue. I was riding outside, when we met a fine-looking well dressed black man, walking fast, and carrying a bundle slung over his shoulder, by means of a stick, on the end of which it was suspended. With the exception of his very tall comely appearance, he was certainly very much like the little figures which editors of newspapers generally place at the commencement of an advertisement offering a reward for a runaway slave. 'That fellow is a slave,' said the driver, slackening his pace.—'I know he is, I have seen the description of him; a large reward is offered for his apprehension: he ran off with his master's horse, which he rode as far as he could carry him, and then turned it loose.'—'I hope the poor fellow will get safely off,' said I, much to the

surprise of the driver. 'That he won't,' he replied; 'he has been skulking about in the woods, and the horse with saddle and bridle, is found, and is in the town to which he is going, where he is sure to be taken. I should like to take him myself, and secure the reward.' As he said this, I felt uncertain, from his manner and movements, whether he would not seriously make the attempt. I therefore said, with some energy, 'If I were he, and a robust stout fellow like that, you would have some trouble to capture me: he had no right to run off with the horse, but that is recovered: as to his running off with himself, if that is all, he has certainly as much right to do that, as any man can have to detain him.' The driver, for aught I can tell, apprehended that if he left his box to wrestle with the black, his passenger would probably move the horse forward a sufficient distance to leave him single handed in his attempt, and declined it altogether.—pp. 275—278.

The mental degradation produced by slavery is referred to by the Deputation, and illustrated by an incident reported to them.

"A gentleman on board, a Virginia planter and a slave holder, but an abolitionist, informed us that although he had sat in congress, he was compelled to relinquish public life as a politician in consequence of his views on the subject of emancipation. Whether such a determination on the part of a benevolent and intelligent man arose from the difficulty of securing his election in a slave state, or the subsequent difficulty of discharging his duties as a statesman, it is equally to be deplored. Many who seem to have escaped from the prejudice against colour, allow their minds to be imposed upon by observing the abject state to which oppression has reduced the slave; and certainly, even when under the influence of religious feeling, there is so great a prostration of the man, it may require generations to elevate the black to equal freedom and dignity. A striking instance of this was given in a narrative relative to a man who was discovered, while praying, by a gentleman of the name of Smith, as he rode through a forest in Virginia; but surely there is no cause for alarm from those who are subjected to such a pitiable degree of mental degradation. The traveller was on horseback, and thinking he heard a human voice, he rode toward the thicket whence it seemed to proceed. When sufficiently near, he overheard a voice, though he could dis-

cern no object; he only caught the words 'O Lord, lookee down, see poor nigger; him heart as black as skin—dear Lord Jesus came all way down from heaven to save poor nigger; O save poor nigger!' Here the horse snorted, and alarmed the prostrate black. He raised himself a little and cried out beseechingly; 'Oh no whippee poor nigger.' Mr. S. 'What were you doing?' Slave: 'Praying to God.' Mr. S. 'What for?' Slave: 'Me poor nigger; sinner black heart, black as skin; me come to wood pray God save me.' Mr. S. 'Boy, I pray to the same God.' Slave: 'Do you?' Mr. S. 'Yes, and will pray with you.' Slave (falling flat on his face), 'Oh do, Massa, and kneel upon poor nigger!' Mr. Smith immediately knelt down, but as will be readily conceived not upon him, but by his side; and thus they both worshipped together Him who made of one blood all nations of men for to dwell on all the face of the earth, and who by one and the same precious blood will wash away the equally offensive stain of sin, upon the white man, and the black."—pp. 86, 87.

The evils of slavery are frequently referred to, not merely by a statement of opinions, but also by mentioning facts which are most distressing, and fill the mind with astonishment, that states, boasting and jealous of their liberty, should yet sustain a system opposed to freedom and justice. Dr. Hoby says:—

"I had a long conference with a slave, which left a deep impression on my heart. He was a humble patient follower of his meek and lowly Lord; and like him, too, for the joy that was set before him, endured the cross. He told me, it seemed a great mystery that so many of the Lord's people were slaves; but he was comforted with the hope of a glorious heaven, which would make up for all. He said he was not ill used, though hired out, but was always harassed with the thought of what might happen, as he *might be sent to the south*. He had a wife—there was no form of marriage when he took her. His wife belongs to another owner, and is at a distance, but husbands and wives are often separated for ever. He should like to be free, to learn and improve himself. Poor fellow! grace had moulded his spirit into as much beauty and symmetry as nature had his body. How indignant I felt, at the sneering manner in which I had heard



reference made to the marriages of slaves! Upon this point, while in Kentucky, I was particular in making inquiries; and ascertained, that to constitute a marriage between slaves legal, certain licenses are required, with a bond from the owners of one or both the parties; these are very rarely granted. Ministers, therefore, dispense with such documents, and in a religious manner recognise the union of their church members, as holy matrimony, though some forms of law cannot be complied with. The absolute and irresponsible authority of owners, sets these and all other relations at defiance; as caprice, convenience, or necessity may dictate, the parties are often sold from each other. This pitiable condition is regarded as a divorce or widowhood, and the parties are held free to marry again, if so disposed; to be, perhaps, in the same way divorced, and again repeat the mockery of wedlock. Separation by sale of either party, is thus regarded as we regard a capital conviction; the matrimonial tie is dissolved, even though the sentence of death should be commuted for transportation. Pondering over all these enormities one night, my repose was disturbed by thunders which rent the very heavens, and lightning which seemed destined to kindle the melting elements—I could but imagine that the heavens were echoing back the black man's groans, mingled with threatenings of vengeance, 'The Lord is at hand!'—pp. 291, 292.

While the writer thus plainly exposes what no Christian man can defend—he refers to the peculiar difficulties, in the way of emancipating the slaves in some of the states, while the laws remain as they are.

"Barbarities, of which I heard, cannot be prevented, while slavery is what it is, and man, whether slave or master, is man—but many a Kentuckian may be found, whose only inducement still to hold the power unrighteously given to him by the laws, is the well being of those over whom he watches as a temporary guardian. One gentleman, venerable in years, and benevolent in heart, told me that, under existing laws and customs relative to the blacks, he would no more part with his slaves than with his children. He said, with tears, he really loved them, and delighted to fondle the little ones on his knees. I ventured to refer to his own mortality: when he immediately interrupted me by saying, 'I have taken

care of all that in my will, and provided not only for their liberty, but for their welfare, as far as I can. While I live, I cannot do better for them, under existing circumstances, and, when I die, I cannot do more.' Mr. Birnie also, who is now devoted to the service of the Abolition Society, set a noble example to his countrymen, by the gratuitous manumission of the few slaves he owned. Many philanthropists, who, doubtless, design to do to others as they would be done unto, cannot immediately manumit their slaves: none would rejoice more in total, universal abolition, and for this consummation they are preparing and will persist in preparing, their own slaves, to the best of their judgment. But it must be remembered that, in some states, even though the owner should consent to become a pauper by the deed, he is unable to secure their liberty. The state would require bonds from himself, and two responsible guarantees, to the amount of three times the value of the slaves, that they should never become chargeable to the public. In other states, the manumitted slave must be removed, and such state as the benevolent owner might be able to convey them to, would make similar requisitions with which he could not comply. In these, and many more cases, a man would not do as he would be done by, to cast his poor, unfriended, unprotected negroes upon 'the tender mercies' of a state legislature. He knows they would be sold into hopeless bondage, the moment he relinquished his own legal rights. The laws must first be altered."—pp. 293—295.

A very affecting instance is given of the energy of character displayed by a coloured pastor in Illinois. It is so interesting that we must give it.

"The pastor, Mr. Meachum, is no ordinary man; he was originally a slave in Kentucky, and having first purchased his own time, and then secured his freedom, he next bought his aged father, from Virginia, who was a godly man, and had been a Baptist preacher forty years! Having removed to St. Louis in 1816, with only five dollars remaining, he left his wife and children slaves; but did not forget them, nor their bonds. By incredible industry and economy as a cooper and carpenter, for eight long weary years, he at length in 1824, by the goodness and mercy of God, was enabled to purchase his wife and children! A history like this speaks volumes to America and to Britain! How many thousands of

equally noble specimens of human nature, lay claim to an African origin! But did the solicitude of the man of God, on the subject of slavery, terminate here? Rescued himself from bonds, was he in prosperity as oblivious of his former companions in tribulation, as was Pharaoh's butler of Joseph? No; his Lord and Master had distinguished him with considerable worldly wealth, in consequence of the rise in the value of lands, which, when he was enabled to purchase, were of little worth; and one use he makes of his wealth is to purchase slaves!—He buys, but never sells. When a family of them, in distress and agony at the prospect, are about to be sold, and separated, his heart has learned to feel, his eye to pity, and his hand to help: he becomes the purchaser; gives them the opportunity to pay their own price; goes to the court and takes proper steps for their freedom. He is now legally the owner of twenty slaves, mostly children, to whom he shows paternal kindness, while he protects them, and prepares them for destined liberty. Secular affairs, under all these circumstances, absorb much of his time, but he is the humble, pious, and devoted pastor of a church of 200 members.

"The manumission of slaves, and the cause of emancipation generally, is rendered exceedingly difficult by that national sensitiveness, which not only repels foreign interference, but is equally jealous of all intermeddling of even a sister state, with that of a neighbouring republic. Each separate government is determined to maintain its own independent course with reference to slaves and slavery; to enact its separate laws, and to deal with the whole subject in its own sovereign legislature. So far is it from being possible that Congress will pass a general law for the abolition of slavery, it does not even aid the efforts of individual philanthropists who would give freedom to their own slaves."—pp. 318—320.

The crying evil of America is slavery, and the fruit of it is prejudice against people of colour. This state of things exposes the Republic to convulsion, and is more likely to endanger the integrity of the Union than any thing else. There can be no doubt that the minds of the multitudes in America of reflecting and Christian men are undergoing a mighty change as to slavery, and its criminality. Light

is spreading, conviction is deepening, and conscience will compel many to act in a decided and Christian manner, who are at present deterred by some *real* and by many more supposed difficulties. Many are no doubt anxious to know the path of duty, and are ready to make great sacrifices in doing what is right. We believe that at this moment a larger band of men can be found in America, ready to make individual pecuniary sacrifices to a great amount, in removing slavery, wisely and safely, than could have been found in England when we carried abolition. These men are to be found not only in the ranks of American abolitionists, but also among those who have not joined, and will not join the Abolition Society. It is to such men and to the moral constraining power of Christian principle that we look with hope. Soon we trust *all* the *Christians* of America will be decided anti-slavery men; so that if any are to remain within that extended country who own slaves, or abet the system, they will be found *only* among the ranks of ungodly men; the church being clear from this sin!

Dr. Cox visited Canada. His account of the moral destitutions of that country confirm the statements of the first Deputation on the same subject. We rejoice that there is now some hope of the destitution being lessened through the agency of our new Colonial Mission. The churches of our own denomination will surely do their duty in sustaining this new, but promising and important institution. And may we not expect that the Baptists will be stirred up by the report of their deputation, to exert themselves in sending out suitable men to the neglected provinces of Upper and Lower Canada? Their claims on the Christians of this

country are very powerful, and cannot be overlooked without great guilt on our part. Let the churches in general only feel a proper interest on this subject, and suitable men and sufficient means will be furnished to bless that important country with the light of the glorious gospel.

The volume concludes with a summary view of the Baptist denomination in the United States, and with a Table of Statistics. We take leave of the respected authors by thanking them for this addition to our information respecting America, and for the spirit in which it has been conveyed.

We can cordially recommend the volume as not only furnishing much that is interesting to the Baptists, but also as providing materials for reflection to those who are seeking information respecting the nature of Christ's kingdom, and the best mode of sustaining and extending the cause of pure and undefiled religion.

We know that our readers would not be satisfied if we were to close the notice of this volume without adverting to the peculiar and painful circumstances in which the authors have been placed, in consequence of the way in which they acted with reference to a public meeting in New York. Had duty permitted we should gladly have passed by the subject altogether, but we cannot do this, though in the observations we are about to make, we may not perhaps please either party.

It has been to us matter of deep regret that a mission of peace should be followed so closely by a proclamation of war between parties who ought never to have been allowed to come into public collision. The excitement produced by the personal quarrel between Mr. George Thompson and the authors,

or rather one of the authors of this book, has been very great. Even now a great difference of opinion prevails among the best friends of abolition. Amidst the conflicting statements which have appeared between the parties, this might have been expected. The *feeling*, however, we apprehend, has been greater than the knowledge possessed of the whole affair warranted. The judgment has been less consulted than it ought to have been—so that while *right* principles were appealed to, they were almost lost sight of in the angry ebullitions of a personal quarrel.

We regretted from the beginning that means were not employed to bring the parties together in London, before any report was given in at a public meeting. If this had been done, and the whole affair had been deliberately considered by friends on both sides, we should more likely have received a calm and impartial decision. If it had been decided that Dr. Cox had not acted with sufficient firmness at New York, this could have been stated in a faithful yet Christian manner. If, on the other hand, Mr. Thompson had been considered as hasty and unnecessarily severe in his attack on Dr. Cox, this also could have been made known to the public through the medium of the press.

This simple and common-sense method was not pursued—hence consequences have resulted which all parties must now regret.

We cannot but think that it was decidedly wrong to arraign Dr. Cox at a numerous public meeting in Glasgow, and expose him not to the reproof of Christians (supposing him guilty), but to the execration of a miscellaneous and highly excited assembly. By publishing these charges against him through

the breadth and length of the land, before he could give in his report to the body that sent him, or publish his explanations in his intended volume, prejudice was produced in many minds against him, which even the calm and Christian explanation contained in this volume could not altogether remove.

The whole subject in connection with the charges brought against the Deputation is one of painful interest, and suggests some grave and melancholy reflections. It is impossible to read the account of the meeting of the Baptist convention at Richmond, without a deep conviction that slavery not only interferes with freedom of speech, but chains down some of the holiest and best sympathies of the heart. It is to our minds a stronger argument against slavery than all the isolated cases of oppression brought against slave owners by both parties. It is, however, only just that the Deputation should be allowed to give their own account of the peculiar situation in which they were placed on that occasion.

"Some surprise has been expressed that the subject of slavery and the degraded condition of the descendants of Africa, both in a civil and religious point of view, was not introduced by the delegates at the triennial convention; but those who have remarked upon this omission appear to have forgotten that these topics were carefully avoided in the public letter. We were left, upon those important points entirely free to pursue such a course as we might think most judicious after having informed ourselves of the existing state of parties, and of the relative position of different societies. Expectations, it appears, were entertained that we should have stood forward not merely as abolitionists, which we were universally known to be, but as advocates of particular measures, and associates with a specific agency, sent for the avowed purpose of lecturing upon the subject of emancipation. On this account alone, it may be proper here to introduce a topic, which, otherwise, would not have been touched upon in these details. Further remarks will be

necessary hereafter, in advertent to another meeting. At present, we have only to explain that the laws of the state prohibit all such public discussions in Virginia, as that which it had been imagined we might have introduced at Richmond; consequently the convention would have been dissolved by the magistrates, had it been attempted. But the convention itself would not, and could not have been convened, with the understanding that the abolition of slavery was to be discussed; and inasmuch as such discussion in the triennial meeting of the missionary society, would not have approved itself to the majority of delegates assembled for other purposes, they would have dissolved themselves without, had it been attempted, awaiting magisterial interference.

"To this it may be added, that we made our appearance *uninvited*. It was altogether spontaneous on the part of the Union to adopt this mode of cultivating christian love and intercourse with distant brethren of the same family. To have pursued a course from which it was known such results would ensue as those to which we have adverted, and at so sacred and heavenly a meeting as that which it was our privilege to attend, would have been, on our part, an intrusion as rude as it would have been unwelcome; as injurious as it would have been indelicate.

"Could we even have elicited, by any means, the agitating discussions which an avowal of anti-slavery sentiments, on such an occasion and in a slave-holding state, would have called forth, it became obvious, from our private inquiries and conferences, that we must necessarily have at once frustrated every object of our mission, awakened hostility and kindled dislike, not to ourselves only, but to our whole denomination; and above all, roused into embittered activity, feelings between christian brethren which must have severed the baptist churches, who required to be convinced, and not coerced. This question assumed a shape, which not only exhibited all these dangers, but, as it has been more and more evinced, tended to the political disruption of a mighty empire. In a state of moral and spiritual feeling, too, in which we had succeeded in calling forth the kindest emotions, the warmest affections, the loveliest spirit towards ourselves, towards England, and mankind, we were, according to some persons, to have thrown the apple of discord—we were to have compelled the actions of those to whom we were foreigners, and by whom we were cherished and loved—we were at

our outset to have aimed a blow at the very constitution of their own society, to which we were only visitors, and admitted and for the time incorporated as delegates, to unite in holy love and holy effort, British and American churches—all this we were to have done, as some fervent spirits argue, reckless of consequences to ourselves and to them—to the utter confusion of all order, the ruin of all Christian feeling, the destruction of all love and fellowship! And could we do it? Will the warmest partisan, if he be a Christian, say we *ought* to have done it? Could our consciences have been satisfied to do it? Would sound wisdom and discriminating judgment have sanctioned the attempt?"—pp. 67—73.

The above account satisfies our minds that the members of the Deputation could not have acted otherwise on that occasion: but still the painful fact remains, that a state of things exists among professed believers which interferes with Christian liberty, and prevents the full discharge of Christian duty.

With regard to the Meeting of the Abolition Society at New York, we will make a few remarks. We have read the charges brought against Dr. Cox, with reference to that affair. We have the explanation given by both members of the Deputation in this volume, and we are obliged in justice to say that we think it ought to satisfy any reasonable mind.

He appears to have acted with a full view of the whole subject. He knew what would be said in this country, if not in America. He considered what was due to his own character and to the cause of the slaves. He was aware of the responsibility of his official situation, and that he was amenable to his constituents in England. He consulted with *all* parties, and considered the question in every form, and deliberately came to the conclusion that he ought *not* to speak at that meeting. His note, which briefly stated his reasons for not

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attending, was unhappily not read at the meeting. There was carelessness in this—but we believe nothing more. We therefore regret that so much has been made of this omission. The person to whom it was committed is a man of high respectability, and would not have retained the note in question, either to promote his own cause or to injure Dr. Cox.

The questions then that come before us are these, "Are we to blame Dr. C. for the decision he came to on this occasion? Are we to seat ourselves on the throne of his heart and judge his motives, and denounce them as cowardly betraying the cause of abolition and the character of his country? Are we to ascribe different reasons for his conduct than those he states himself, and view him as injuring the interests of the slaves, when in the face of God and man, he declares that he considered himself as promoting them by his absence from that meeting, and that his interference on that occasion would have done great evil?"

We consider, that if he had gone to the meeting and taken a part in its proceedings, when his judgment and conscience told him he *ought not* to do so, but felt constrained to go because of what would be said in this country, he would have lowered his own character, he would have shaken our confidence in his principles, and we should have regretted his subserviency.

These remarks will show what our opinion is respecting the violent attack made on him by Mr. George Thompson; we confess that we have never yet been able to ascertain his right to denounce Dr. Cox. Dr. C. was not amenable to him—not to the Society in Glasgow that sent Mr. T. out to America—not even to the Anti-Slavery Society

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of London. If in any respect accountable to the latter institution as one of its committee, it was only on his return that his conduct could be investigated and justice be done. The Society *did not* and *could not* give Mr. T. any authority to denounce the Deputation of the Baptist Union, or any other deputation who might not act as he wished them to do in America. If in the moment of excitement he had expressed his disappointment because he was not supported by the Baptist Deputation, it might have been overlooked—but to use the language which he admits he employed—to defend that language in this country, and even to add to it—is in our opinion highly improper and unjustifiable. There has evidently been an attempt made to run Dr. Cox down, and this we are sorry to say, has been apparently sanctioned by some persons of his own denomination. This, to say no more, has been very unkind of them, when he went from that body unpledged—left to his own discretion how he should act in particular circumstances and amenable for what he did, and for what he did not do, not to individuals, but to those who sent him. His report to the Baptist Union should have been calmly waited for, instead of seizing at once on the charges as true which the agent of another society brought against him, while as yet no explanation—no detail of facts had been given by the Deputation to the public. We think Mr. Thompson would have secured greater confidence in his integrity and prudence, not to speak of Christian courtesy and kind feeling, if in his report to his constituents, and in his public lectures, he had not mixed up Dr. Cox with his statements. If he was prevented meeting them with mutual friends in the way we have suggested ;

still he had the press open, and there was every disposition on all sides to read any document that he might publish, to weigh his evidence, to hear the other side, and decide accordingly. To condemn Dr. Cox from the platform before mixed assemblies, who are easily excited by those powers of oratory which Mr. T. possesses, to hold up a long-established, respectable minister of religion to the contempt and indignation of these multitudes, was conduct which cannot on any right principle be justified. No good cause needs this mode of proceeding. Such personalities can only excite the worst passions, and divide the friends of abolition. Mr. T. is much mistaken if he imagines that he has all the reflecting and decided friends of abolition with him in these proceedings. We believe that at this moment there could be no united exertion among those who formerly laboured together in the anti-slavery cause, owing to the divided feeling that has been produced by this unhappy collision. We hope all minds will come to a more impartial view of the whole affair.

This collision is only a part of the whole. There is every prospect that if some Christian temper and courtesy be not employed, we shall cease to have any influence whatever, even on the *Christians* of America. This is a more important question than any personal or party quarrel. It becomes us to consider the matter, not only as it respects our own feelings, but as it regards the position we occupy with reference to America. We delude ourselves, if we imagine that the abolition of slavery can be carried by storm, and that we have only to use the language of vituperation and insult to make that country yield to our wishes. Is it, can it be the wish of the Christian churches



and ministers of this country to encourage any one to go through the whole land, north and south, to produce hostile feelings against America? Can it be the desire of those who are anxious to abolish slavery in that country, to encourage a mode of proceeding which can never convince, but only enrage the Americans; which presents to them not the calm, faithful, and dignified advice and entreaty of Christian men and Christian churches, but the language of sweeping and vehement declamation? Are we not most effectually closing the door against ourselves, and weakening, if not destroying, that moral influence which we might safely and properly employ? Are we not now in possession of sufficient facts to justify our Christian interference? Even Mr. T. can give us no more information than what we have received from him again and again. Does not the volume before us furnish sufficient materials to constrain us to act faithfully in this matter? Or is it true, that we are such lukewarm friends to the cause of abolition, that we must have the subject brought before us every week, in the form of letters, lectures, and speeches, before we will act? Is this a healthy or a Christian state of things? Is there not something morbid about all this; and are we not in danger of forgetting our own colonies, and our own oppressed apprentices, while we are all in arms against America? We ask, in sober earnest, if the *masses* in our great cities must be roused by the eloquence of Mr. Thompson before Christian men and churches will do their duty? If so, then are we nearly as much to blame as those we are so ready to condemn. Surely we can act, after knowing the facts, without this constant agitation. We wish to inter-

fere as Christians, and have we not enough of principle and right feeling to constrain us to keep the question before us? If we have not, then we should feel ashamed to interfere till we got our own minds into a christian and honest condition.

We think decidedly, that we have principle and feeling enough to make us do our duty, without being excited to the performance of it either by agents or deputations. As Christian churches, unions, and presbyteries, we should address the Christian churches of America on the subject. There is no necessity to omit one denomination. If the Methodist Conference would address their body in America, and the friends of abolition among Episcopalians would do the same with their communion, it is not improbable but that great good would result from the interference, if conducted with a correct knowledge of facts, and in the spirit of kindness. Let our appeals be made in a Christian and dignified manner. While we speak faithfully, let it also be temperately done. If we should venture on entreaty, let it be on enlightened grounds; if admonition be given, it must be to urge them to the performance of that duty which is within their reach. We are not to dictate to them whom they are to send as delegates, nor declare that we shall only receive certain men. We have moral influence, let us use it wisely, while we employ it faithfully. Our hold is on the Christian part of the community in America, and we think it probable, that if the various sections of the church in that land will only arise to the dignity and the consistency of their profession, slavery would sustain a mortal blow. At any rate, the church would be free from the fearful guilt. Let the purgation begin

among professors of religion, and it will spread till the whole nation be purified from this sore evil.

With regard to the good or evil done by Mr. Thompson's mission to America, we do not feel prepared to give an opinion. We consider that point will be better ascertained by and by, when it is seen how the professed friends of America in this country will act. If they should not only receive the facts which Mr. T. furnishes, but also be excited by what is vehement and sweeping in his censures, and be roused to express themselves as violently as he has done, forgetting "the wisdom that is from above," evil must be the result—we shall assuredly separate the one nation from the other, as far as Christian intercourse is concerned. We shall furnish the abettors of slavery with plausible excuses against all foreign interference in every shape. We shall alienate many minds, by whose future influence the work of abolition can be accomplished; and we shall materially weaken the effect which the example of a nation of voluntary churches is likely to produce on multitudes in this country, who are now seeking for information on this important point of sustaining religion by free, and not compulsory means.

In closing, it may be as well to state our views respecting future missions. Where, we ask, is the man who will engage in any delegation for any society, if his movements are to be marked, and his conduct denounced, by the agent of another society, engaged in the performance of different and distant duties, because he does not sanction his proceedings, identify himself with his party, and come up to his standard by adopting all his measures? Who will submit to have his character exhibited to his countrymen and to the world as unworthy of confidence, and his conduct as pusillanimous? No man, who had a spark of independence in his nature, would submit to this. His best principles would rise against such interference and presumption, as insulting to his constituents as well as to himself. Nothing can, indeed, astonish us more than the readiness with which so many have yielded to this clamour raised in this way against a respected minister of Christ, except it be to find a man who will be ready to visit the churches of America, on the condition that on his return he will be treated as Dr. Cox has been by those who were unknown, when he was labouring in the cause of abolition.

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#### THE EDITOR'S TABLE.

The first volume of the Rev. Thomas Price's *History of Protestant Nonconformity in England; from the Reformation under Henry VIIIth.* 8vo. pp. 560. The second volume, it is expected, will be published before the close of the year, and will complete the undertaking.

*Mental Cultivation. An Address delivered at the Town Hall, Windsor, before the members of the Windsor and Eton Literary and Scientific Institution.* By the Rev. John Staughton. 8vo. pp. 42.

Messrs. Ward and Co. have just published a second thousand of the Rev. John Harris's Prize Essay, entitled *Mammon; or Covetousness the Sin of the Christian Church.*

*Remarks on the regulation of Railway Travelling on Sundays,* addressed to the Directors and Proprietors of the London and Birmingham Railway. By a Director. 8vo. pp. 24.

*The Rambler in Mexico; 1834.* By Charles Joseph Latrobe, with a map.

*The Mourner's Friend; or Instruction and Consolation for the Bereaved.* Edited by John Brown, D.D. 32mo.

*Slavery in America; with notices of the present state of Slavery, and the Slave Trade throughout the world.* Conducted by the Rev. Thomas Price. No. 1. 8vo. pp. 24.

*The condensed Commentary and Family Exposition of the Bible.* Part X.

*The Way to do Good: or the Christian Character mature. The Sequel to the Young Christian and Corner Stone.* By Jacob Abbott, with a preface by Thomas

Morell, Principal of Concord College, London. 12mo.

*History of Revivals of Religion in the British Isles, especially in Scotland.* By the author of the *Memoir of the Rev. M. Bruen.* 12mo.

*Memoirs of Mrs. Anne Hodgson; compiled from materials furnished by her husband, the Rev. T. L. Hodgson.* Comprising also an account of the commencement and progress of the Wesleyan Mission amongst the Griqua and Bechuanna Tribes of Southern Africa. By William Shaw. 12mo.

## SHORT CRITICAL NOTICES.

*The Christian Visitor; or, Scripture Readings, with Expositions and Prayers: designed to assist the Friends of the Poor and Afflicted.* By Rev. W. Jowett, M.A. 18mo. Seeley.

"A DROP of mercy thrown into an ocean of misery;"—a description, which the estimable author, modestly, though not despairingly, gives of his useful and seasonable little volume.

It contains selections of various passages of Scripture, more especially adapted to the cases of the poor, the ignorant, and the afflicted: on each passage, short, easy, and appropriate reflections are made, and a simple and suitable prayer is founded.

In an appendix, single verses of Scripture are arranged under different heads, and accompanied with a few pointed remarks, designed to be used only when a moment or two can be allotted to the work of instruction beside the bed of affliction or of death.

"One of the most desirable of talents," says the author, "is the art of making short visits to the poor; saying to them something easy to be remembered, but truly Christian and useful." This is in entire accordance with the experience of all who are called to the difficult, and delicate, and important task of visiting the sick;—the danger of which, all are more or less conscious, is that of inappropriateness and excess:—"A word in season, how good is it!" "It is hoped that this Manual may prove

advantageous in assisting the labours" of such as piously and generously devote their leisure and talents to this important work, "but are diffident of their power and ability to expound a passage of Scripture, and who therefore feel the need of assistance," such as this little work affords.

We commend this well-conceived and well-executed little volume to the attention of the Visitors of the Christian Instruction, District Visiting, City Mission, Samaritan, and other similar Societies. To such as feel diffidence, it will render important assistance; and to the others, it will furnish an instructive model by which to construct their unpremeditated addresses to the thoughtless, ignorant, and dying.

*The Christian Earnest.* By Thomas Parry. 18mo. pp. 72.

THIS interesting tractate is from the pen of an esteemed young brother, the pastor of the Congregational Church at Blackburn, for many years under the care of Dr. Fletcher. A long and severe illness, which has removed the author for a season from the sphere of his labours, and secluded him entirely from pulpit ministrations, led to the production of this little work, which, while pre-eminently acceptable to his flock, to whom it is affectionately dedicated, will, we doubt not, be well received by the Christian public. The writer dwells principally

on the scriptural designations of the Christian earnest, exhibits the component parts of that earnest, and illustrates the principles which connect the earnest with the corresponding inheritance. A vein of manly thought, of scriptural theology, and chastened piety pervades the statements and reasonings of the treatise, the main design of which is to trace the pre-experience of heaven enjoyed by the believer on earth. We cite, as a specimen of the author's theme and style, the following paragraph.

"The influence of the Divine Spirit on the human mind, has been a standing principle, from the very first, that the benefits of redemption were applied to our fallen race. It has under every dispensation been recognized as a fact, and the Spirit of God has, in every age, been communicated as a gift. . . . How mysterious the impress of that Spirit upon ours! How near the access which he can command! We know not the mode of his workings on the heart any more than we can satisfactorily enunciate the theory of that inspiration by which holy men of God were moved to speak his word. But our ignorance hereof does not make fact, in either case, the less real. 'He helpeth our infirmities.' 'The Spirit itself beareth witness with our spirit that we are the children of God.' 'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.' In this last quoted passage, the manner in which the Spirit's *consoling* influence is spoken of, is condescendingly forcible, and suggests the allusion to be to a nurse that indites the child's lisping invocation of its parent."

We cordially commend this book, as one likely to be every way useful, but especially in giving vigour and tone to personal piety, and leading the mind frequently to anticipate the glory to be revealed. Sincerely do we hope that the health of the author will be established, and his life be spared for many years of future usefulness to the church of God.

*Star of Temperance. Part 1 to 5. Ward and Co. London.*

It is well known to many of our friends, that several years ago the energetic sermons of the Rev. Lyman Beecher powerfully excited the attention of our transatlantic brethren to

the awful prevalence of that destructive vice, drunkenness; and that in consequence of this excitement, numerous temperance societies were formed in the United States of America. From thence they spread to England. At first they were constructed on the principle of total abstinence from spirituous liquors, with moderation in the use of wines, ale, porter, &c. This produced a good effect, at least in some parts of the united empire, especially in Scotland and Ireland, where whiskey was the principal beverage; but it was very imperfectly adapted to the circumstances of our large manufacturing districts. Our shrewd north-country friends soon discovered this, and hence they adopted the pledge of total abstinence from intoxicating liquors of any kind. Upon this principle the Star of Temperance is conducted, and certainly contains a large quantity of information on this highly important subject.

It is not our intention to express any decided opinion for ourselves on this subject. It is obviously the duty of every friend of humanity, and especially of religion, to devise some means to stop, as far as possible, the progress of one of the most baneful of all vices, and to adopt the very best and most effectual means for this end. It may also be important to inquire how far alcohol, taken as a common beverage, is adapted to the human constitution; or, in other words, whether it is conducive or injurious to health.

*Syria, the Holy Land, Asia Minor, &c. illustrated. In a series of Views drawn from nature by W. H. Bartlett, Wm. Purser, &c. with descriptions of the plates by John Carne, Esq. author of "Letters from the East." Parts 1, 2, and 3. 4to. Four plates and eight pages of letter-press each. Fisher and Jackson.*

THE pilgrims of the east, in the nineteenth century, do not return to Europe with relics, rosaries, and "all that trumpery," but with notes, sketches, and illustrations, which enable them to impart to thousands much of the knowledge and pleasure of a journey to the orient regions without any of its cares. We are sure that those

who possess themselves of the work before us will admit that Messrs. Bartlett and Carne are in this sense benefactors to the public. The pencil of the former gentleman is well known to all lovers of the picturesque by its faithful and artist-like sketches of Swiss scenery, while the pen of the latter has enriched the imaginations of many with its beautiful descriptions of eastern regions. We doubt not but this work, which is at once beautiful and cheap, will have a circulation commensurate with the talents it employs and the interest its subjects necessarily inspire.

*On Covetousness.* By Richard Treffry, Jun. 12mo. pp. 238. Religious Tract Society.

*Christian Liberty in the Distribution of Property, illustrated and enforced.* By J. G. Pike. 18mo. pp. 156. Religious Tract Society.

*Covetousness, its Prevalence, Evils, and Cure.* By Esther Copley. 12mo. pp. 127. Jackson and Walford, London.

THE works, whose titles and authors are above given, were produced by the offer of one hundred guineas for the best essay on Covetousness. The noble and disinterested generosity of Dr. Conquest, has drawn the attention of the public to a subject of paramount importance; and we cannot but hope, that great good will result from the discussions to which it has given rise. There can be no doubt, that covetousness is the besetting sin of those who assume a religious profession, in all the Christian churches and communities among us. The great difficulty will be, to get those who most need admonition to read what suits their own case; they may want a premium for undertaking the task. Still some salutary convictions and movements, we trust, may be produced.

The insidious manner in which the love of money becomes the ruling passion, amidst all those means which seem best adapted to check and counteract its growth, is well described by Mr. Treffry in the following passage:

"Many professors of religion, in the early part of their career, had a lively impression of the unfaithfulness common among possessors of wealth. Their riches increased, while their eyes were fully open to the peril of a state of opulence;

but in spite of their confessions to this effect, and their apparently sincere regrets for the defalcation of others, they themselves gradually yielded to the captivations of the world, and eventually became of one spirit with those, whom they had before condemned, as unfaithful to God and to society. In such cases, there was no surprise which could excuse their sin. They had been warned on every hand; they had allowed the appropriateness of these cautions, and they had no doubt as to the danger of the condition into which they were entering. Their resolutions were apparently sincere and well considered; and yet such was the force of the influence to which the amassing of riches subjected them, that they, like thousands who had preceded them, were carried away as with a flood, and in their turn became beacons to their successors, equally to be lamented, and probably equally to be disregarded."

The essay from which we have made the extract here given to the reader, is marked throughout by sound judgment and close continuous argument, while here and there descriptions occur, which are rich and brilliant without any thing glaring and gaudy.

"Covetousness is a freezing sin, one that reduces the vital heat; and often there is no symptom of its presence, except the mortal slumber. Let it have its unrestricted operation, and there are no emotions which it does not stupify, none of the natural sensibilities, the edge of which it does not dull. Every day finds the spirit of its victim increasingly obtuse. One circle of lifelessness after another, cuts him off from the genial warmth of charities human and divine, and thus gradually, but effectually, contracts the excursions of his affections, till nothing is left but the central citadel of intense selfishness, where he maintains an equivocal vitality, surrounded on all sides by cold and impenetrable rock. There is nothing in this process to startle and alarm. The power of moral sensation is imperceptibly diminished, nor in many cases is it till the torpor of the spirit is complete, that there is some sleepy and stupid consciousness of change, which stirs no concern, and is soon forgotten."

Mr. Pike has given us, in his little work, a number of useful councils, intermixed with facts and anecdotes, in a plain, simple, impressive style of direct address. His book is divided into six chapters, which open and illustrate the nature and extent of

Christian liberality, and the various motives which urge to the practice of it. The concluding address is excellent, from which we select one short extract.

"If you act upon such principles, you will pass through life blessing and blessed. Your example will diffuse a healthful influence in the Christian circle where you move. Others will see that you love not the world, but that you live for a better; that if you are frugal in sparing, and active and fervent in business, it is not to enrich yourself, but to honour God and bless mankind. Your children will learn from your example, to be future benefactors to the church of God, and to the world. It is true, you will spend less on what the sordid deem self-gratification, but you will have gratifications of a nobler kind. You may leave little behind you; but hereafter how wise will appear the expenditure through which this is occasioned! At length you must die; and now, though resting on no works of yours, though feeling yourself an unprofitable servant, and depending solely on the Saviour's death and merits, yet you can review the past with comfort. I am an unworthy creature; thou, 'Jesus, art my hope and my all: yet I praise thee that I have been enabled to employ in thy service the property thy bounty gave. I have loved thy cause; and guided by thy directions, have rejoiced to devote to that cause all I could.' Happy the man who thus ends his pilgrimage, full of faith and hope, charity and peace!"

*Lectures on Prophecy.* By C. N. Davies. 12mo. pp. 179. London: Tegg and Son.

WE have seldom seen a more able work on this interesting subject, than that which this cheap volume contains. Mr. Davies is evidently a man of vigorous and highly cultivated faculties, joined with a discriminative judgment; and while he takes a comprehensive view of prophecy, he wisely abstains from those topics of doubtful disputation, which of late have been so rashly obtruded on the world. We think it may admit a question, whether these lectures might not with greater propriety have been named dissertations, as more descriptive of the close reasoning and profound research which they display. Without however cavilling about a name, we cannot but wish the work under review were widely circulated, as a powerful check to scepticism and infidelity.

The following extract from the lecture on Gen. iii. 15, is a fair specimen of our author's manner.

"Nor is it any objection to the reality of this enmity, that men are described throughout the scripture, as being at peace with Satan, and that the unholy influence exercised on the minds of the unregenerate by that adversary, is universally spoken of as being submitted to with willingness, and even with joy. Enmity is surely not the less real, nor the less dangerous, because it is veiled under a smile. Its character is to be estimated from its effects on our interests, our real, our spiritual, our eternal interests; and certainly that smile, however pleasing for a moment, which entices to a mental and moral alienation from God, which renders us enemies to God and to each other, and which issues in our eternal separation from Him, in whose presence alone is felicity, has given too many evidences of its hateful nature, in the universal misery it has generated, to leave its specific character doubtful. The obedience which unregenerate man manifests to the designs of Satan, is universally asserted to be the result of spiritual blindness; and accordingly the whole course of him who is awakened from this state of delusion, is called a wrestling with principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The fifth and sixth lectures, on the prophecies respecting the Messiah, and the accession of the Gentiles to the worship of Jehovah, are both remarkably impressive; we could easily select passages which would verify this decision, but must forbear. There are some slight negligences in the language, and the quotations from scripture, which the author will doubtless correct in a second edition.

## LITERARY INTELLIGENCE.

### WORKS AT PRESS, OR IN PROGRESS.

Divine Inspiration, by the Rev. Dr. Henderson, being the Congregational Lecture for 1830.

Twenty Select Discourses on the grand Subjects of the Gospel, chiefly designed for Villages and Families. By W. Oram, Wallingford.

In the press, and will be published, at the end of July, "Marriage," a Prize Essay, by the Rev. H. C. Donoghue, A.M. Second edition, very considerably enlarged.

A cheap edition of the English Tithe Commutation Act, with an Analysis, Notes, and an Index. By John Meadows White, Esq. the Solicitor attending on the Bill.



## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

## WELSH BRANCH OF THE CONGREGATIONAL UNION.

*Minutes of the last Anniversary, held at Llanbrynmair, on the 8th and 9th of June.*

1. The meeting had to report with gratitude their having received from England towards their Chapel Fund, within the past year, the sums following:—Collection at Ebenezer Chapel, Chatham, per Messrs. Hankey, £8 14s. 6d.; W. C. Wright, per do. £1.; H. D. L. per Patriot, per do. £2 10.; A Charitable Friend, per T. Hall, per do. £15.; Leicester, £10 4s.; Mrs. Iliffe, £1.; Harborough, £1.; Rev. J. J. Jesson, 5s.; Lutterworth, £5.; Northampton, £9 9s. 6d.; Rev. J. W. Bevan, £1.; Creton, £3 15s.; Yelvertoft, 10s.; Welford, £2 7s.; Weedon Beck, £1 9s.; Long Buckby, £2 5s.; Walsall, £7 0s. 6d.; Coventry, £34 8s. 6d.; Mr. Rawson Sheffield, £1.; Blackburn, £58 5s.; Darwen, £12 10s.; Stockport, £18.; Macclesfield, £2 5s. 6d.; Bolton, £10 8s.; Kirham, £2 15s.; Elswick, £4 17s.; Manchester, £102.; Southport, £5 17s.; near Oldham, £2.; Wigan, £2.; Warrington, £3.; George Foster, a Baptist Friend, £1.

2. It was agreed that the report should be published in county parts, that such as might not be willing to purchase the *whole*, might be able to obtain any *part* they might wish to procure.

3. Upon its being mentioned that the Glamorganshire churches had raised for their District Chapel Fund, within the last twelve months, by penny-a-week subscriptions, upwards of TWO THOUSAND POUNDS, it was observed that their united exertions would not only furnish the other districts of the Principality with an example deserving of their imitation, but might also serve to confirm the confidence of the churches in the full efficiency of the voluntary principle; and it was hoped that the other counties might have an equally encouraging account to present at the next

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general meeting which is to be held at Carmarthen.

4. Suggestions as to the practicability of establishing a fund in each county, for the purpose of assisting weak congregations to obtain the important advantages of a stated ministry, were submitted to the consideration of the district committees.

5. The resolutions passed at a former meeting, authorising the county committees to adopt such plans for the liquidation of their remaining debts, as may best suit their respective districts; and directing that henceforth no chapel be built or enlarged without the sanction of a committee; and advising that in case any county association consent to assist another, all communications on the subject be made through their respective Secretaries—were confirmed.

6. The churches of the Principality rejoice to witness the extending influence of the efforts of the Congregational Union, to promote the cause of truth and charity, and deem it a privilege to be regarded as the sixth district of the general union.

7. When it was intimated that the Assembly of the Congregational Union had resolved to address an affectionate remonstrance to the American churches, on the continuance of Slavery in the United States, a strong hope was expressed that it might be the means of inducing its readers in America to combine their energies with those of their fellow Christians in England, for the entire extinction of Slavery throughout the world.

8. Convinced that the religious statistics of Wales would, if published, speak strongly in favour of voluntary churches, the meeting earnestly requested the county Secretaries to make such arrangements as may facilitate the way for their obtaining complete returns of the comparative numbers of Dissenters and Churchmen in their respective districts.

On behalf of the meeting,  
M. JONES, Llanuwchllyn,  
Chairman.

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## NORTH RIDING OF YORK ASSOCIATION.

The Annual Meeting of the North Riding Association, and Auxiliary Home Missionary Society, was held at Malton, May 24th, and 25th, 1836. This Society, in connexion with the parent Home Missionary Society, employs eight ministers. In several instances new stations have been formed, and chapels built; in one, an elderly minister, who had long laboured in two small market towns, and a large village, has been enabled to confine his labours to the latter, and the neighbourhood, a missionary having been provided for each of the towns with its surrounding villages; and in another, where the people had, from their poverty, been nine years without a settled pastor, a young minister has been provided, with pleasing prospects of usefulness. It is due to the Home Missionary Society, and the supporters of that excellent institution, to state, that without its aid little would have been done. The advantage derived has not been confined to grants of money; for since the connexion of the Association with it, a much larger sum has been raised in the Riding. Encouraged by foreign help, several of the Branch Societies have more than doubled their former contributions: the New Year's Gift Cards, furnished by the parent Society, have been very productive.

## CONGREGATIONAL ASSOCIATION FOR THE COUNTY OF KENT.

The forty-third Annual Meeting of the Congregational Association for the county of Kent, was held at Deptford, on July 5th and 6th. Sermons were preached by Messrs. Parrett, of Lenham, subject "The Christian Ministry a Warfare," and Harris, of Dartford, subject, "The glorious Gospel." On the afternoon of the 6th, the public meeting was held, the Rev. John Pulling in the chair, when the sum of £81 was voted to assist the poorer churches, and defray the expenses incurred by some of the pastors in preaching the gospel in villages. The following resolutions were unanimously adopted:—

Proposed by the Rev. Thomas James, of Woolwich, and seconded by the Rev. John Vincent, of Deal;

That this Association have ever been convinced of the impolicy and injustice of the rate called the "Church Rate," levied for the purpose of upholding the buildings and sustaining the worship of the Established Church, from which they conscientiously dissent.

That they have hitherto quietly paid the amount exacted, in the hope that the diffusion of right principles would lead to the voluntary abandonment of an impost which even many enlightened members and ministers of the Established Church itself regard a great practical grievance, from which Dissenters ought to be relieved.

That they have learnt with the deepest regret that it is not the intention of his Majesty's Government to introduce any measure for the entire abolition of Church Rates, but merely to attempt the substitution of a permanent charge upon the public revenue in their place.

That this Association feel it their duty to protest against any Church Rate Commutation Bill, and to employ every legal means, by petition and otherwise, to prevent such a measure, should it be proposed, from passing into a law.

That it be recommended to the several congregations composing this Association, to petition the legislature without delay for the entire abolition of Church Rates, and to request the Members of Parliament for the county, and for boroughs within the county, to support such petitions both by their votes and their influence.

Proposed by the Rev. H. B. Jeula, of Greenwich; seconded by the Rev. John Dorrington, of Snodland;

That this Association rejoice in the formation of a Colonial Mission in connexion with the Congregational Union of England and Wales, for the purpose of affording the means of religious instruction to the thousands of British subjects who have emigrated from the mother country to the colonies, and express the hope it will meet in the British churches that support which its importance deserves. And that the Rev. Messrs. Jenkins, of Maidstone, and Toomer, of Wingham, with Messrs. George Shirley, of Chatham, and Thomas Tame, of Woolwich, be constituted delegates from this Association to the annual

meetings of the Congregational Union in May 1837.

Other resolutions relating to the detail of business in the Association were proposed by the Rev. Messrs. Gorteen, Toomer, Jinkings, and Vincent.

The thirty-third annual meeting of the "Kent Union Society for the benefit of aged and infirm Ministers of the Gospel and the Widows and Orphans of Ministers," was held on the afternoon of the 5th, William Parnell, Esq., of Ashford, Treasurer, in the chair, when annuities of £21 16s. 4d. each were granted to seven aged ministers and six widows; and the sum of £97 was voted in gratuities of from £5 to £25 to six ministers and one widow in necessitous circumstances. This Society is partly an annuitant and partly a benevolent one. The annuities consist of equal proportions of the interest of the funded property of the Society for which the members have a claim in equity. The gratuities are discretionary relief afforded to the needy annuitants or other members, and also to widows and orphans of ministers in the county at the time of their decease, although not members of the Society, and paid out of the annual subscriptions and congregational collections, each beneficiary member being required, in addition to his annual subscription, to make a congregational collection, or pay £2 2s. in lieu thereof. Evangelical ministers of all denominations, being settled pastors in the county, are eligible as members, subject of course to certain regulations.

The annual meeting of the County Auxiliary Missionary Society was held on Wednesday evening, — Hayward, Esq. M. D., in the chair. The Rev. Dr. Philip, Rev. James Read, with their Caffre and Hottentot friends addressed the meeting, the latter through Mr. Read and his son, as interpreters. The Rev. S. S. Wilson, from Malta also, as a deputation from the parent society. The collection at the close of this service amounted to nearly £20.

#### RELIGIOUS WANTS OF THE GREAT TOWNS OF THE NORTH.

Extract from the Minutes of the

Committee of the Blackburn Academy, at their Meeting holden in Blackburn, June 30th, 1836.

The attention of this Committee was called to the religious state of the manufacturing towns in this district, and their unexampled rapidly-increasing population, without corresponding efforts being made to meet the religious wants of the people, either by Christians of our own denomination, or of any other: and these facts seemed to demand from the churches the most prayerful attention and consideration, in the humble and fervent hope, that their Great Head will in infinite mercy be pleased to raise up and qualify suitable agents for evangelizing the people.

It was therefore resolved, on the motion of William Eccles, Esq., seconded by George Hadfield, Esq.

That this Meeting strongly recommend the formation of Christian Instruction Societies in the different Churches of the Congregational order in Lancashire: that the object be, not merely to diffuse religious knowledge, but to promote the *erection of Chapels and of Schools*: and that this resolution be inserted in the next Report of the Institution, in the Congregational and Evangelical Magazines, and in the Patriot Newspaper: and that it be commended to the notice of the Lancashire County Union.

#### COLLEGIATE ANNUAL EXAMINATIONS.

The Committee of Examination of Blackburn Academy have much pleasure in reporting that, having conscientiously endeavoured to discharge the important trust reposed in them, they have been, not merely satisfied, but highly delighted with the result of their labours. The examination of the students, in the various branches of their studies, was conducted with as much attention to minuteness and correctness as circumstances would permit. Though considerable varieties of both talent and attainment were naturally discovered, the Committee found *no* instance in which any other expression was required on their part than that of satisfaction and encouragement; but several that elicited that of unexpected pleasure and sanguine expectation. All the portions read were selected at

the pleasure of the chair, from the professions which the several classes made. In *Latin*, they were carefully examined in the first books of Virgil's *Georgics* and of Horace's *Epistles*. In *Greek*, in Valpy's *Delectus*; the first book of Homer's *Iliad*; and the Book of Exodus in the Septuagint. In *Syriac*, in the second chapter of Matthew. In *Hebrew*, in several Psalms; and in *Chaldee*, in the second chapter of Daniel. In *Mathematics*, in Euclid's *Elements*, books second and third; and in their application to *Natural Philosophy*, with relation to the composition and resolution of forces, and to the lever. In *Mental Philosophy*, on the doctrine of perception. In *Theology*, on the question of human responsibility; and in *Biblical Criticism*, in the first chapter of the 1st of Timothy.

The result of the whole examination was such as to evince the great fidelity and unwearied assiduity of the tutors, and the general ability and considerable success of the students; and to warrant the hope that this important Institution will increasingly merit the patronage and support of the religious public in general, and especially of this very populous county. May the Divine blessing ever rest upon it.

*Highbury College*.—The annual examinations in Highbury College took place on June 23d, 24th, and 27th. The first day was principally devoted to the classical examination of the students of the third year, as it was purposed to confer testimonials, formed with a reference to their respective attainments. The second day was employed in the examination of the junior classes in Latin and Greek, and of the senior classes in Hebrew. On the 27th was held the public examination in Rhetoric, Logic, Biblical Criticism, and Theology, when several essays on these subjects were read by the students, and questions on the lectures of the past session, were proposed by the Chairman, and other gentlemen who were present.

Certificates of progress in literature were given, on the recommendation of the Rev. Joseph Wall, of Middleton, and the Rev. Robert Redpath, the examiners in the classical and Hebrew

departments, to Messrs. Godwin, Cox, Wright, Lloyd, Paterson, Mark, and Goshawk. These certificates are intended as preparatory to testimonials for theology, which will in future be given towards the close of the fourth session, and without which no student ought to be considered as having completed the course of studies prescribed by the Institution. The examinations were closed by a judicious and affectionate address from the Rev. John Blackburn.

On the evening of the same day, the annual meeting of the subscribers was held in Barbican Chapel. After an excellent discourse by the Rev. G. Clayton, on "the necessity of providing and maintaining an educated Ministry," Thomas Wilson, Esq. was called to the chair; the report was read by Dr. Halley, and the ordinary business of the Society transacted. In the course of the past year a successful effort has been made to reduce the debt, and improve the financial resources of the Institution. In the report several collections were acknowledged; and it is confidently hoped, that such Ministers, educated under the patronage of the Society, as have not yet obtained collections, will promptly take their share of the burden, and unite with their brethren in the support of an Institution which has peculiar claims upon their assistance.

*Homerton College*.—On Thursday, June 30th, was held the Annual General Meeting of the Homerton College Society, when a report was made of the progress of the Institution during the previous year.

The Reverend Tutors stated that piety and order continued to prevail in the College; and after recapitulating the topics of study in their several departments, they gave a pleasing testimonial of the assiduity of the students, which was confirmed by the report of the examiners in Hebrew, Greek, and Latin Literature, and in the Mathematics; by the delivery of essays on subjects previously assigned, and by the examination which succeeded on the subjects of the Theological Lectures.

The gentlemen assembled expressed unanimous approbation of the report,

and of the progress of the students which the examination had displayed. The proceedings of the day were concluded, as they had been commenced, in united prayer for the Divine blessing on all who are engaged or interested in this ancient Institution.

*Airedale College, Bradford, Yorkshire.*—The annual examination of the Students in this Institution took place on Tuesday, June 21st, and was conducted by the following ministers; Rev. Messrs. Glyde, Hamilton, Miller, Pridie, Scales, and Stringer. In *Latin*, the classes had read, during the session, the *Delectus*, *Cæsar's Gallic War*, several books of *Virgil's Æneid*, the *Odes*, *Epodes*, and *Carmen Seculare* of *Horace*, the *Satires* of *Juvenal*, and part of *Cicero de Oratore*. In *Greek*, the *Delectus*, *Fables of Æsop*, *Xenophon's Anabasis*, the *Gospels* of *John* and *Matthew*, the *Epistle to the Romans*, *Iliad* of *Homer*, and *Œdipus Tyrannus* of *Sophocles*. In *Hebrew*, *Genesis*, the first part of *2 Kings*, *Isaiah*, *Job*, and *Psalms*. Portions from most of these books, selected at the option of the examiners, were translated with considerable readiness and accuracy by the students. The *Chaldee* of *Daniel* were also read, and part of the *Gospel* of *Matthew* in the *Syriac*. One of the classes read in the *German* from *Luther's* version of the book of *Genesis*; and also in the *French*, from *Pascal*. Several problems in *Mathematics* were promptly and correctly demonstrated; and an extensive range in *Church History* and *Theology* served to elicit considerable reading and judgment. On the whole, the investigation which was by no means hurried or superficial, afforded the highest satisfaction to the Committee, and was creditable alike to the Tutors and the Students, showing that their time, during a busy and active session, had been turned to good account. Some branches of study were necessarily omitted for want of time, though the examination was prolonged from ten in the forenoon till the same hour at night.

The Annual Meeting was held on the following day, in the Library of the College, and was numerously attended. John Holland, of Slead

House, Esq. one of the Treasurers, presided. Prayer was offered up by the Rev. William Eccles. Two of the senior students, Messrs. Bottomley and Priestley, read essays; after which an affectionate and judicious address was delivered to the students by the Rev. J. Pridie. The Report was read by the Rev. W. B. Clulow, the Classical Tutor, and a variety of resolutions arising out of it, and the affairs of the Institution, were proposed and unanimously adopted. One of these referred to a recent and successful effort for the liquidation of the debt occasioned by the erection of the College. In the early part of the present year, three generous friends of the Institution proposed to give each one hundred pounds on condition that the residue should be collected by the first of June. Through the exertions of the Committee and the liberality of the constituents, this has been effected: and the building, of which the foundation-stone was laid on Monday June, 20th, 1831, is now entirely relieved from all pecuniary incumbrance. All present felt this circumstance as a peculiar cause for devout thanksgiving to God.

The number of students during the last half-year was nineteen—one has been prevented by severe illness from attending to his studies. Mr. Landells has accepted an invitation to the newly-formed church at Sheffield, and is about to enter upon his charge there; and Mr. Bradbury has consecrated himself to the work of Missions, and is going out under the patronage of the London Missionary Society, to a station in the East Indies.

*Coward College, London University.*—As this valuable Institution is not supported by public subscriptions, but by the munificent bequests of the gentleman whose name it bears, there is no public examination of its Students.

It must, however, be highly gratifying to its honoured Principal, to the trustees and to the whole Congregational body to observe, that at the annual distribution of prizes and certificates of honour at the London University, on Saturday July 2d, the Students of this College were amongst the first prizemen of the day.

*Greek*.—First Prize, Philip Smith. Certificate.—A. Reed, H. M. Gunn, W. H. Griffith, T. Robinson.

*Latin*.—Second Prize, Philip Smith. Certificate.—W. H. Griffiths.

*Hebrew*.—Prizes, J. O. Mummery and N. Jennings.

Certificate.—J. Fletcher.

*Mathematics*.—Second Prize, W. H. Griffiths.

Certificate.—P. Smith.

*Natural Philosophy*.—Prizes, N. Jennings, J. Fletcher.

*Philosophy of the Mind and Logic*.—Prizes, J. D. Morell and J. V. Mummery.

#### REMOVALS.

The Rev. H. J. Roper, late of Teignmouth, has undertaken the pastoral oversight of the church and congregation assembling in Bridge Street, Bristol, and commenced his labours there the last Sabbath in June.

Thursday, July 7, the Rev. C. Perrot was unanimously chosen Pastor of the Independent Church worshipping at Zion Chapel, St. Helier, Jersey, and according to the tenor of the trustdeed, the subscribers met on Monday last, and elected him, without a dissentient voice, minister of that place.

### MISCELLANEOUS INTELLIGENCE.

#### FRANCE.

(From the *Evangelische Kirchen-Zeitung*.)

*Extract from the Journal of M. Pyt, one of the Missionaries of the Continental Society, shewing the Conflict of Evangelical Light in that country with the Powers of Darkness.*

As it was my purpose to visit Petitpierre at Tullins, it seemed advisable to go by way of Grenoble, which is not more than ten miles from Tullins. The objects I had in view at Grenoble were these:—a personal examination of the state of religion in that place; a visit to Pastor B.; and the opportunity it would afford me of forming a judgment respecting Petitpierre's sphere of labour, Grenoble being included, as formerly, in the circle of his operations.

Grenoble, situated at the extremity of a lovely valley, watered by the river Isère, presents a most picturesque appearance, as it rises from the foot of a lofty eminence, the summit of which is crowned by a citadel and other fortifications. The town itself, whether physically or morally considered, is a wretched place. It was not long before I was convinced that infidelity had spread from the higher ranks to every other class, and infected the mass of its inhabitants. There is, however, one faithful preacher at Grenoble; but it is a melancholy consideration, that he has been there more than thirteen years labouring in vain. I preached for him one Lord's-day, and was quite astonished at the supineness of the hearers, consisting of about fifty or sixty persons, all Protestants. The Catholics kept aloof. It is a somewhat unusual thing to see a preacher, who has

proclaimed the life-giving doctrines of the gospel faithfully and clearly, for a period of more than thirteen years, without any success attending the word. Mons. B. seems to be deeply affected at the perishing condition of the thousands by whom he is surrounded. He is very desirous of the countenance and assistance of Mons. Petitpierre, who has lately undertaken to visit Grenoble. Judging from my own impressions, I should think that the efforts of Petitpierre at Grenoble have been unavailing, and that his labours there must have been very depressing to his own mind.

*Tullins*.—After preaching at Grenoble, on Lord's-day morning, the 14th Nov., I proceeded on my way to Tullins, where I was expected to address the people in the evening. Several of the brethren were waiting for me in the church. What a contrast was this congregation to the one at Grenoble! Three years ago all the inhabitants of Tullins were Catholics. When Petitpierre first came among them there was not an individual to be found who would open his house to receive this servant of God. Petitpierre was obliged to hold his meetings in a cellar, and there two or three souls were converted. By degrees his influence increased, and the more so, because in this district the Romish clergy were very lightly esteemed by the people. At this time he has under his care a congregation of a very remarkable character, all its members having been brought over from the Romish church. These new converts are, for the most part, living a life devoted to religion: they are shining lights amidst the darkness that covers the land. The contrast of their conduct with the worldly habits of the multitude is as



striking, that even those who are the most remote from any design or desire to follow their example cannot avoid speaking well of them. These brethren have been so circumspect in the view of others, that, so far from the way in which they walk being ill-reported of, the very reverse is the case. It is their constant endeavour to do good to their neighbours; and their pastor has access to many families that still adhere to the Romish church; in short, his influence is daily on the increase. Indeed, I have no doubt that if Petitpierre had a place of worship of his own at Tullins, he would, in the course of time, be the pastor of a numerous congregation, for I repeat once more, that the priests have lost their power; they have not succeeded in putting the least obstacle in the way of the entrance and progress of Petitpierre. Difficulties enough he has had to contend with, and those of no inconsiderable magnitude, but they have been surmounted. The chief obstruction that still impedes his usefulness is the want of a suitable place for his public ministrations. Much prejudice is excited by his having no better accommodation for worship than a room that is very difficult of access, and exceedingly uncomfortable. In France, the spot where the gospel is preached ought to be easy of access, and situated in the most open part of the city or village; and it should have, in some degree at least, the external appearance of a place of public worship. Many of my brethren in England will scarcely feel the force of this remark; but every one who is acquainted with France, and who has some insight into the native character of its inhabitants, will assent to the truth of my observation. O that some of the followers of Christ, to whom the good things of this world are entrusted, may feel themselves moved to build a house at Tullins for the worship of God.

A favourable circumstance has just infused new life into the ministry of Petitpierre at Tullins; namely, the conversion of a Catholic Priest belonging to the department of the higher Alps, who has been providentially led to unite himself to the little flock at Tullins. I cannot deny myself the pleasure of relating the particulars of this event, especially for the sake of our Irish brethren; and I will give the account in Petitpierre's own words, dated 12th Oct., 1834. Though it breaks the thread of my report, yet I do not scruple to introduce this episode, because it will complete what I have to communicate respecting Tullins.

"Urged by a strong desire to rescue souls from perdition, Mons. G., contrary

to the will of his parents, addicted himself to the clerical profession; and in the persuasion that the salvation of a priest was a matter of course, he repaired to the theological seminary at Gap. The method there adopted of teaching young students to maintain controversies was by exercising them in scholastic disputations, one student taking the part of an assailant of the church, while his opponent endeavoured to floor him in argument. According to this custom, it fell to the lot of G., by the appointment of his tutors, to undertake, in one of the said disputations, the Protestant side of the question, a circumstance that led him to look a little more narrowly into Protestantism, and the foundation on which it rests. He maintained his part in the controversy with more warmth than was deemed desirable, on which account he was censured by his tutors, and fell under the suspicion of the Bishop. After his ordination he was sent as curate to Sorbières (in the higher Alps.) His mind was full of doubts, and he ventured to open it to some of his friends. This soon reached the ears of the Bishop. G. was cited to appear before him, and the Bishop, after the most serious remonstrances, warned him of the necessity of returning to his parish in the most entire unity of faith with the church, &c. &c. All this had no tendency to lessen the disquietude of G. Embarrassed by the covetousness of his colleagues, and wearied by the lifeless forms of the church ritual, he at length made up his mind to resign his parochial charge, and to apply himself to the investigation of truth. One fact which speaks well for him is, that by the relinquishment of his living he was reduced to absolute poverty. And now, whither must he go to find some one who should guide him in his search after truth? He resolved to seek access to a Protestant clergyman; and, for that purpose he went to B. (in the department of Drome.) He had heard that there was a Protestant clergyman at that place, and to him he had recourse. That individual, however, being himself ignorant of the truth, received G. in the coolest manner possible, and even advised him to go back to his curacy! In the mean time G. had heard of some other pastors, and, among the rest, of pastor B., at Grenoble. It may be imagined how his courage sank, when, after a long journey and much trouble in finding out the clergyman at B., he received such counsel from his lips. But he was determined not to relax in pursuit of the object he had in view, and accordingly he went to Grenoble. There

a new trial awaited him. Pastor B. was gone on a journey; G. came to the resolution to await his return, and during that interval Petitpierre came to Grenoble, found him there, and took him to his own house at Tullins, where he still sojourns, under the hospitable roof of that dear man."

(To be continued.)

#### CHURCH REFORMS.

The Commissioners appointed in February, 1835, to consider the state of the Established Church, have prepared and published four reports, which have been made the basis of three bills in Parliament, which are entitled, "The Church Discipline Bill," "The Established Church Bill," and "The Ecclesiastical Duties and Revenues Bill." As the Commission was appointed during Sir Robert Peel's short administration, it is composed of lay and clerical Tories, from whom little could be expected in the way of beneficial reform.

The first of these bills was introduced in the upper house, and is quietly passing through its stages towards the Commons.

The second, which has excited much opposition, has been carried through the Commons, from the fear that the ministry would resign if it were rejected; but it is such a measure as they could not eulogize, and at which most men are disgusted as a barefaced episcopal job. It assumes that the bishops are to retain their seats in Parliament, and are, therefore, to receive baronial salaries according to a new graduated scale, which Mr. Charles Lushington happily described as "a regular episcopal gamut."

There are fourteen minor bishoprics with £4,500 each.

Worcester and Bath	-	£5,000
St. Asaph and Bangor	-	5,200
Ely	-	5,500
Winchester	-	7,000
Durham	-	8,000
London	-	10,000
York	-	10,000
Canterbury	-	15,000!

These princely salaries leave those of

the King's Ministers far behind, for the Premier, and the three Secretaries of State, and the Chancellor of the Exchequer, have each but £5,000 per annum. But then, what are their labours when compared with those of a Bishop!

The new arrangement of the Sees is only a piece of territorial patchwork, that has little to do with true reform. Manchester and Ripon, however, much to their dissatisfaction, are to be favoured with Bishops. Whether they can be Peers of Parliament, is a constitutional question we do not pretend to determine.

This Bill has, however, passed. But the third measure which was about to dispose of the surplus revenues of the church without any provision for the repairing of its edifices, or for the expenses of the decent performance of its worship, has been postponed until the commencement of the next session. We greatly regret that the crowded state of our pages have compelled us to postpone the reprint of of an able article on the Revenues of the Church, written by a lay member of the *United Committee*, which appeared in the *Morning Chronicle* of Wednesday, July 27th, and which deserves the widest circulation. Parliament will be, ere long, prorogued; and in the interim, we hope the whole dissenting community will employ every constitutional method to compel the church to provide out of its abundant wealth for its own expenses, and that we may be relieved from all imposts for its support, as the public in Ireland are from similar burdens of their establishment.

#### LADY HEWLEY'S CHARITIES.

The late Trustees of these bequests have resolved, as a *forlorn hope*, to appeal to the House of Lords against the decision of the *Ex-Chancellor* Lord Lyndhurst, and have given notice to the Solicitor of the Relators accordingly.

The final adjudication of this long-pending question is now therefore deferred to the next session of Parliament.

#### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Dr. Halley—Rev. Messrs. John Thornton—B. Parsons—G. Croft—J. Burder—J. Sutcliffe—Wm. Davis—C. N. Davies—C. Roberts—H. J. Rooke—J. Peggs—H. J. Roper—Thomas Morell—Thomas Scales—D. B. Haywood.

Also from Messrs. G. Hatfield—J. Hislop—W. Ellerby—Thomas Christie.

Mr. Pearce's note shall be forwarded to the Gentleman to whom it refers.